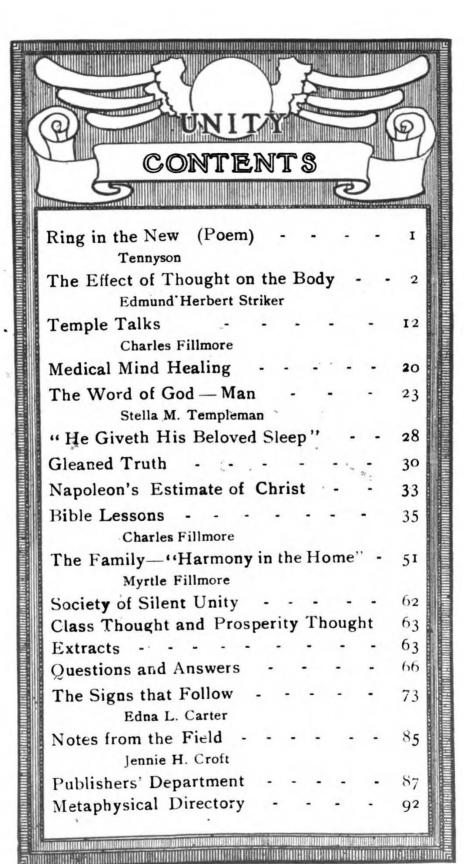


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Devoted to Practical Christianity,

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RING IN THE NEW LIC

Ring out the old, ring in the new, ASTOR, LENOX AND Ring, happy bells, across the snow 1911

The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind, For those that here we see no more; Ring out the feud of rich and poor; Ring in redress to all mankind.

Ring out a slowly dying cause, And ancient forms of party strife; Ring in the nobler modes of life, With sweeter manners, purer laws.

Ring out old shapes of foul disease;
Ring out the narrowing cust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free; ... The larger heart, the kindler hand; Ring out the darkness of the land, Ring in the Christ which is to be.

-Tennyson.

Ring out the ignorance that holds From man his sonship with the Light, Ring in the Unity of good; Ring in the day that hath no night.

-M. F.

THE EFFECT OF THOUGHT ON THE BODY

EDMUND HERBERT STRIKER.

The earnest investigation of psychic phenomena which is being made at the present time, is bringing conviction to the minds of those open to receive it, that the statement of Solomon "As a man thinketh in his heart, so is he" was the expression of a momentous truth.

The experimentation of recent years in mesmerism, the modern term for which is hypnotism, thought-transference and mental suggestion, has demonstrated beyond the shadow of a doubt that there is a force in mind manifested as thought-power, which explains the cause and nature of phenomena which, quite within the memory of men, was relegated to the realm of the supernatural. The early investigations and experiments of Mesmer, in the field of phenomena which has since borne his name, most conclusively proved that under certain conditions one mentality could not only influence but absolutely control another, and that there is a thought-force capable of being transmitted from mind to mind, and from mind to body in all living forms.

The creative power of thought has been affirmed by many advanced natural scientists. Darwin, for instance, pointed out that there was a constructive power in desire, illustrating his point with the appearance of an organ of sight, brought forth into visible manifestation through a desire for light.

That the brain cells are affected by environment, and in turn express the mental pictures presented to them, is proved by the fact that animals and birds copy the colors which predominate in their surroundings; also reptiles, which take on the colors of their environment, the grass-snake being green, the boa-constrictor resembling the bark of trees in which he lives, the black-snake taking on the dark color of the bogs which he



most frequents. Partridge and quail so closely resemble the leaves and bushes where they most love to congregate, as to be difficult of recognition until aroused. The polar bear living among the snow and ice of the far north reflects in his coat the color which surrounds him from year to year. The rabbit more fully illustrates the same principle, changing color from white in winter to darker colors when the snow has disappeared.

Turning to man, we have but to observe that certain states of mind cause one to blush, to pale, to tremble, to weep, to weaken, and in some cases to become paralyzed, while thoughts of love, veneration, sympathy, awe, hate, anger, jealousy, revenge and all the emotions and passions are known to picture themselves in facial expression, so that the close observer can easily tell from the countenance, the kind of thoughts which dominate or have dominated the individual. It is quite pertinent to the general intent of this study to remark, that these states of mind affect not only the face, but the entire organism, and in fact are the cause of the physical condition of each individual. So that we can now fully realize the important truism, "As a man thinketh in his heart, so is he."

The creative power of thought-force is also seen in the enlarged muscles of the athlete, or the mechanic who, like the blacksmith, wields heavy tools. The concentrated thought sent into them when in action, stimulates cell-growth and they increase in size and strength as a result, not of the exercise, but of the thoughts which accompany it.

It is a well-observed fact also, that mind governs the circulation, the breathing, digestion and assimilation, as well as the secretions of the body. Intense mental exercise causes the blood to rush to the head, frequently chilling the extremities, while the concentration of blood at the stomach, after a meal, produces a tendency to drowsiness through a withdrawal of the blood

from the brain. Most interesting and instructive experiments along this line have been made at Harvard College with the weighing board, an exactly balanced affair upon which the subject was caused to recline at full length, and in a normal mental condition. Upon being given a problem in arithmetic to solve, the board was observed to incline at the head, while when the subject was told to imagine himself running a foot-race, the board inclined at the foot, the change in each case being due to the flow of blood to that part of the body most in thought.

Experiments of another character to show the effect of mental states on the secretions, have been made by Prof. Elmer Gates of the Smithsonian Institution at Washington. He found that the perspiration of men in different states of mental excitement, was affected by the nature of their emotions, producing salts of various colors and properties. On one occasion, the perspiration of an angry man was reduced to a salt of an unusual color, and a small portion placed on the tongue of a dog, producing in a short time a condition of rigor, with other evidences of poisoning.

These experiments prove most conclusively that thoughts flash from mind to body with intensity and swiftness, affecting the structures through which they function for good or ill.

That thought not only builds, but sustains the organs through which it operates, is proven by the atrophy and tendency to diminish in strength and size, of organs and appendages, through disuse, and the consequent withdrawal of the thought-force formerly sent into them. This is illustrated in the case of animals and fishes found in caves, which are frequently seen to be entirely bereft of the organ of sight. A notable example of this is found in the Mammoth Cave in Kentucky, the fishes found in its subterranean lakes being entirely sightless.

Divine Ideas find their expression in man, consti-

tuting what is known as the superconsciousness, or superconscious mind. While Mind is one, there are three
distinct realms of thought in man, and known as the
superconscious, the conscious, and the subconscious.
The conscious mind is sometimes spoken of as the objective mind, and is the mind through which we cognize
our own identity and take note of the world about us.
The subconscious mind might be likened to a mental
store-house, in which is kept a record of all our past
thoughts and experiences. It might also be designated
as perfect memory, although it will be seen that it is very
much more than that.

The relationship between the conscious and subconscious minds, may be illustrated in the case of a person learning to operate the typewriter. When beginning to write and for some time after, he must conscientiously concentrate his attention upon his fingers. At first, he is prone to occasionally make a mistake by striking the wrong key, but through daily practice, the repetition of these thoughts impresses them upon the subconsciousness and they ultimately become fixed there, and the operator finds, that while, when he was a novice at the work, he was obliged to consciously keep his attention concentrated upon his fingers to properly control their movements, with years of practice he is able to operate the machine, and at the same time engage in conversation with those about him. The reason of this is, that the subconscious has become so thoroughly impressed with the idea of right movements, as to be able to direct the operation of the hands and fingers, without the whole attention of the conscious mind.

The subconsciousness depends upon the conscious mind for its impulses and cannot take the initiative, yet it faithfully carries out the ideas which are poured into it by the conscious mind. A very important relationship exists between the conscious and the subconscious minds, and as the subconscious always obeys and



carries out the thought-impulses given to it by the conscious, we see how very important it is that we learn to think right thoughts, because we now know why it is that "As a man thinketh in his heart, so is he."

The subconscious mind, is also the mind that has in charge the control of the functions of the human body, and governs the circulation, breathing, digestion and assimilation, secretion, etc., yet it is to be here observed that while these functions are directly controlled by the subconscious mind, they are not at all beyond the reach of the conscious mind, as many people suppose, because it is quite plain that as the subconscious takes its thoughts and impulses from the conscious mind, we can change the subconscious thought from ideas that we do not wish it to have by changing our conscious thoughts to the ideas which we wish to impress upon the subconscious, and which it will ultimately carry out. case of a person whose subconsciousness has been charged with wrong thoughts for any length of time, it may require continued repetition before the desired change can be brought about, depending largely upon the intensity of the old ideas and the receptivity of the subconsciousness to the new.

Many of the thoughts in the subconscious have been impressed upon it so long ago, that we do not remember them. Errors held in the thought of the race, whether through environment or flesh inheritance, are frequently carried in the subconscious after the conscious mind has ceased to have any recollection of them. Until these are cast out of the consciousness, pulled up by the roots as it were, the person will continue to manifest in his body and affairs the expression of these erroneous thoughts. To illustrate: A man in his childhood had been impressed by a well-meaning mother, that he should avoid getting his feet wet, because if he did, he would surely suffer from sore-throat. Years afterward, and when he had entirely forgotten the injunctions of his



loving mother, he observes that every time he gets his feet wet the sore-throat is sure to appear. The truth about it is, that while his conscious mind had no longer any recollection, of the mother's admonitions, the subconscious mind is still carrying out the ideas given to it in years long past, and will continue to do so until the erroneous thoughts are cast out and replaced with thoughts of truth. Thus we see that the statement, "As a man thinketh in his heart so is he" refers to the thoughts which are deeply hidden in the subconscious-That is the reason why we are frequently so different from our thoughts. It is because, while we are consciously thinking one thing, the subconsciousness has not as yet become so thoroughly impressed by the conscious mind as to change the thought-current, but continues to carry out the ideas given to it by the conscious mind years before.

It was to correct this condition of things that Jesus the Christ came into the world. Man believed error, taught it to his children, who in turn taught it to their children, and so generation after generation built it into the subconscious thought of the race, and it began to operate adversely to man, and with such force and intensity, that he was unable to change it. Jesus came, and taught man the truth about God, and man's true relation to him, impressing the consciousness of the race with a power and intelligence that was able to change the thought-currents of the conscious mind. Jesus knew the Divine Law and his thoughts had force and power to destroy the error-thoughts of men and establish in their place ideas of truth and righteousness.

It was because man failed to maintain connection between the conscious and superconscious realms of mind that he became lost in the wilderness of superstition and ignorance. He would never have lost his first estate, seeing that he had the creative power of thought within himself, had he drawn his thoughts from the inexhaust-

ible store-house of the superconscious or Christ mind, and had not become involved in the manifestations of his own creative imagery. Had he imaged nothing but the thoughts of Divine Mind, he could never have become the victim of sinful thoughts, but would have retained the consciousness of his Divine perfection, and could have manifested nothing else.

Jesus said: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." Knowledge of God and of his Son, the Christ or superconscious mind, is the way to man's regaining his lost inheritance, through the bringing of his consciousness into at-one-ment with his superconscious and subconscious minds. Jesus was the Wayshower into the realm of Perfect Ideas, and demonstrated practically, for all time, man's ability to bring into visible manifestation the perfect expression of Divine Ideas.

When this quickening power of the Spirit of Truth penetrates and permeates man's subconsciousness, it breaks the shackles of superstition and ignorance with which he has imprisoned himself, and teaches him, through right thinking, to bring himself into an environment of harmony with Divine Law.

But each must bring out these Divine Ideas in his own consciousness, through the power of thought and meditation. We must think God's thoughts, if we would bring God's Ideas into visibility, keeping in mind the important distinction between Christ, the man of Ideas, and Jesus, the manifestation of those ideas.

Among the Ideas in the superconscious or Christ mind, are Life, Substance, Intelligence, Love, Power, Strength, and Order.

We build Life into our bodies by consciously thinking thoughts of Life; by realizing its inexhaustible source, and its everywhere and at-all-times presence; that it is not here today and somewhere else (gone) tomorrow; that it is now, always has been, and always will



be present in all its fulness and completeness, but that our realization of this omnipresent Life will only be in proportion to our faithfulness in thought and word in laying hold of these Divine Ideas, and refusing to countenance in any way thoughts which imply any limitation or localization of the Spirit of Life. "As a man thinketh in his heart, so is he." A limited thought of Life will express itself in a limited manifestation of it.

In the same way we establish in our consciousness the Idea of Substance, by thinking thoughts of truth about Substance as Spirit, the perfect realization of which destroys all belief in and reliance on materiality. In our daily experiences we see seeming lack of life and intelligence in what we call matter, because we do not discern the one true spiritual Substance which permeates all things. To the senses our bodies seem to be material until we realize that Spirit, Mind, is the creator of all that exists, and that the creature must express the qualities of that from which it is evolved. If we would overcome this sense of seeming material life, we should constantly think and affirm that there is no absence of Life, Substance, or Intelligence anywhere. The same understanding that there is no lack of Substance anywhere, overcomes the belief of poverty and its limitations in all our affairs.

Because God is omnipresent, Intelligence, which is an attribute of God, must be always and everywhere present, therefore we should recognize this Intelligence as being at all times with us, and in us and everyone else, as the off-spring of Infinite Wisdom—the One Mind.

And in such manner thoughts of Love free man from the tendency to be self-centered and absorbed in personal love, through the transforming power of the Universal Christ Love, embracing within its folds all mankind, and making a reality of the Fatherhood of God and the Brotherhood of man.

So also is a consciousness of mastery and dominion



built up in man by thinking thoughts of Power and Strength as being everywhere and at all times present, overcoming appearances of weakness and helplessness.

Reflecting upon the Idea of Order as having its rightful place in man's thought, his mind, body, and affairs are brought into harmonious relationship according to the Divine Idea of Order in omnipresent Mind.

In the Scripture the subconscious mind is always referred to as "the heart." "And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." I Chron. 28:9; "And let the peace of God rule in your hearts." Col. 3:15; "Who hath also sealed us and given the earnest of the Spirit in our hearts." II Cor. 1:2. The subconscious being a store-house of all man's thoughts and experiences has perfect memory, and is that part of his consciousness in closest touch with the Divine Mind. "For if our heart condemn us, God is greater than our heart, and knoweth all things." I Jno. 3:20.

The command is: "Be still and know that I am God," for it is only when we are still that we have the power to draw from the superconscious ideas with which to feed the conscious and that ultimately find lodgment in the subconscious. Kepler, the astronomer, must have had some conception of this in mind when he wrote, "I thank thee O God, that I think thy thoughts after thee," and of the Psalmist, "In the multitude of my thoughts within me, thy comforts delight my soul." "How precious also are thy thoughts unto me." Vain ignorant thoughts can no longer stay with us if we are thinking God-thoughts. The command again is, "Let the unrighteous man forsake his thoughts," and this can only be accomplished by being still, going into the silence, and thinking God's thoughts after him, and when these righteous, or God-thoughts become subconscious, the en-



tire mentality becomes established in righteousness, and the visible manifestation must appear in the Divine Order. When we engage in silent thoughts of prayer and meditation, we are then writing on our hearts the Law of Being, by impressing the subconscious with the Word of Truth. If we consciously do our part in thinking only right thoughts, we may rest assured that the subconscious will faithfully carry out the ideas which through the conscious mind we pour into it.

This great truth was thoroughly understood by the earlier prophets, so that we can now understand Jeremiah when he wrote, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

Right thought sets right the action, and the action in turn establishes the right thought. By committing our works unto the Lord, carrying out the right thought, by doing the right thing, the thoughts will become fixed (established) in the subconscious, and we will without effort on our part, do what we know to be right, and ultimately "bring every thought into captivity to the obedience of Christ."

"Commit thy works unto the Lord, and thy thought shall be established." Prov. 26:23; "A new heart also will I give you, and a new spirit will I put within you." Ezek. 36:26.

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America though he set out for the Indies.

—A. C. DOLBEAR.

Humanity is the solid foundation of all the virtues. —Confucius.

TEMPLE TALKS

BY CHARLES FILLMORE

REST OF MIND AND BODY

(Extracts from Talks in Unity Auditorium, Kansas City, Mo., by Charles Fillmore.)

Silent Word: "My mind now rests from all material thoughts. I am at peace in the Strength-giving life of Spirit."

It is recorded in Genesis that God created the Heaven and the Earth in six days, and rested on the seventh day. This has a spiritual meaning, and from it, we may get some points that will be of benefit to us. We all need to know how to rest as God rests.

A little analysis of the six days work will give us understanding of how we may enter into the rest prepared for the people of God. All of man's mental bringing forth should be according to the Law and Order manifest in Divine Mind, and by studying the steps in the creative process as they are outlined in Genesis, we bring our thoughts into Divine Order, and create our world in righteousness and harmony.

The first day is the day of illumination. The Word is, "Let there be light." No steps should be taken in the dark. Light should be declared at the very beginning of our every work. Light is spiritual understanding.

On the second day, faith is established in consciousness. This is the "firmament," a firm place in mind. Statements of Truth should be held in mind until they become assurance, substance. In the first day, the things which we see by the Light seem unattainable to us, but in the second day they become not only a deep conviction, but substance or faith.



The third day calls into action, Imagination. This is the forming power of the mind. "Let the dry land appear." The mind now takes of the Substance which was established on the second day and gives it form and shape.

The fourth movement of mind, as described on the fourth day's creation, is expression through will, founded upon Divine understanding. The "greater light" is the understanding. The "lesser" ruling power is the will.

The fifth day or fifth step is to remove all false conclusions, and establish poise and balance in Divine Justice.

On the sixth day, every thought is to be tested by Divine Love. We cannot rest until we fulfill the law of love.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil."

If we want rest we must get to the place where we are not irritable at what anybody thinks, or says or does.

Rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all things, believe all things, endureth all things. "Love never faileth."

This is the foundation of true rest.

"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it."

This blessing and hallowing of the seventh day is of vital import in the work of man's creation, for man brings forth his character as God brings forth the Universe.

Involution is complete, but evolution, the expression of that which is, is now in process. There are two currents of thought, one ascending, the other descending, and these are manifest both in body and mind. Jesus



Christ declared himself to be from above, but to those not in spiritual understanding he said, "Ye are from beneath." He had a consciousness of involution, as we all may have.

The process of evolution seems to be evil only when man resists the goodness of the Spirit, and does not get into right relation with his environment. He will never find harmony by seeking it in any external way, but by adjusting himself to the Principle back of the Universe. This he can do only by following the steps of unfoldment described in God's creative work. There is something in everyone of us, which, if allowed to think itself into expression would handle the current from below, which seems to be an enemy, and bring it under Divine Law.

When God finished his work he pronounced it good, very good. The question is, Are we putting the stamp of goodness, of blessing upon all our work? Are we saying, "I failed in this" and "That was unsuccessful?" That is not the way to sum up the acts of an hour, a day, a year. It is not the way God works. We should take the same stand that God took; that will give us the starting point for another year's work. The light of Spirit will express itself through us better if we do this, than under the old thought of condemnation and picking of flaws.

It is good to discern good from evil, especially before we do a thing, but after it is done, do not cry over spilt milk. We misconstrue our own acts often, because of seeing from the standpoint of the material world. Spirit will always give us the true solution of our problems if we ask, "Let there be light," and then trust that light.

"Thou shalt rest from all thine enemies." Are you resting from all enmity? The sixth attitude of mind is the consciousness that the love of God so fills you that you have forgiven all. If you feel enmity it is time to rest by forgiving and casting out all thought of enemies.



Jesus Christ knew just how to handle every proposition. He said, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls." By following him in the meekness and lowliness of that Divine Love which envies not, is not puffed up, seeketh not her own, the mind rests from its burdens, and when the mind rests the body must necessarily be at rest.

People think when they go to bed they rest, but there is no rest unless there is a change of mind.

If you sit down to rest and your mind is on a thousand things to do, there is more depletion than there would be if you had gone on with the physical labor. If you want to rest, take up some spiritual thought and rest in Spirit. Rest in the consciousness that the work is done. "It is finished" is a good word of realization.

Then do not believe in the reality of evil. The creative law is good, and if you are daily seeking to follow it in all you do, all things are working together for your good. Rest in this consciousness.

The idea of work that is never finished is not true in Principle.

"It is finished." The mind grows weary with the burden of uncompleted tasks. Say, "I rest in the consciousness that I have completed my task."

It is not enough to rest the body alone, the mind must also realize that the work is done.

Say, "My mind now rests from all material activity. I am at peace in the strength-giving life of the Spirit."

"Six days thou shalt do thy work, and on the seventh day thou shalt rest.'

"The seventh day is a Sabbath of solemn rest, holy to the Lord; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."



"Thou shalt rest from all thine enemies."

Say, "I relax and let go all thought of enmity, antagonism or opposition, within or without, and rest in the peace of God."

"I am no longer anxious or impatient; I rest in the now fulfillment of all things."

"Fret not thyself because of him who prospereth in his way.

Rest in the Lord and wait patiently for him."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Take my yoke upon you and learn of me;

For I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy and my burden is light." .

RETROSPECTION

If there is one thing above another that religion teaches, it is that we should live in the present and forget the past. Jesus Christ laid special emphasis upon this, and Paul expressed his intention of "forgetting those things which are behind, and reaching forth unto those things which are before," that he might "press toward the mark for the prize of the high calling of God in Christ Jesus." "Reaching forth unto those things which are before" is not an exact interpretation of the text. It means looking to the ideal, the spiritual consciousness. The ideal is realized by keeping the eye steadily fixed upon it.

The teaching that man should live neither in the past nor the future is based on Divine Law, and we can understand this law; then we shall see why it is that the Scriptures so persistently teach that today is the day of salvation. The law is that through the power of his thought man makes all his conditions. By his thought he is attaching himself to, or detaching himself from his environment.



The soul of man is elastic, so much so that it reaches out and attaches itself wherever the thought leads. The man who had great possessions was sorrowful when he was told by Jesus that he must detach himself from them. His soul had become united to them, and was unwilling to be separated from them. So long as our souls are attached to anything external, we cannot enter into the consciousness of things spiritual.

The only real possessions are those of spiritual consciousness. If it were possible to make money a part of our soul, the accumulation of money would be all right, but money is material and when the soul becomes attached to it, spiritual development is impeded.

Suppose you get in the habit of living in the past and attaching yourself to the old thought forms. If you dwell on your former prosperity, and bewail present conditions, you send out your soul-forces to that which has no reality, and the result is depletion. You must get to the center, and believe in the plenty that is now and here pressing into your world as fast as you will let it.

The true attitude toward life is not to have the tender memories of the past build their thought-structures in the present, not to retrospect, but to introspect, to live within

Lot's wife attached herself to the things of the past and was preserved in them. The Lord is warning those who are striving to think truth, to utterly forsake the past and cast it out of mind. If you talk about it, or think about it you are looking back, and you, in turn, become like that which you think.

If you are following an ideal, stick to it. But first make your ideals in line with the Absolute. Detach yourself from all material ideals, and follow faithfully the "high calling in Christ Jesus."

This "high calling" is not attained by studying the life of Jesus of Nazareth and filling the mind with the details of his history as it occurred nineteen hundred years ago.



To apply the lessons of a great life, and forget the personality, is profitable. "It is the spirit that quickeneth, the flesh profits nothing."

In these progressive days many sermons are being preached outside the churches. The despised playhouses are giving forth wonderful lessons of the powers and possibilities of man. "The things which are despised, hath God chosen, to bring to naught things that are." In the play, "The Dawn of a Tomorrow" the teachings of Practical Christianity are set forth in a telling way, and one who hears Glad plead for a "chanst" for her lover will not soon forget the lesson she teaches of optimism, and trust, and above all the readiness to let go of the past and make the very best of the present, trustful of the future. "Things ain't never so bad as we think they are" is her philosophy. Cold and hungry, having none of the comforts of life, she is thankful to be alive, and making the best of everything, brings her something better.

Remember that things are never so bad as you think. Don't let yourself be burdened with the idea that you are having a hard time. You do not want that kind of soul structure. Then do not build it. We are living in a new age, and something grander for man is continually unfolding. Put yourself in line with it and go forward.

This earth is going to be transformed through the understanding of the power of thought, and righteous use of that understanding. Old men will be rejuvenated, and young men will do away with all their dissipation, and live in spiritual understanding and satisfaction. This will give immortal youth and vigor. The well-spring of life will bubble up from within, and there will be no mortal thought to defile its waters. Men will know they live, and that they live in omnipresent energy. Their whole soul-force will go out in full free glad expression of life at every moment, and none of it will be wasted in vain regrets for the past. The present contains All Possibility. The past could contain no more.



THE WISE MEN

When the Superconscious or Christ Mind begins to shed its light in the soul, there is an awakening of faculties and forces throughout man's entire being. Packed away in the suppressed potencies within is knowledge gathered through aeons of experience in many forms. When this is quickened from above new and strange experiences come and a realm heretofore veiled by sense begins to appear in fitful flashes here and there. Conscious thought is but the bark on the great tree of life. Just beneath is a strange mixture of truth and error, good and evil, ignorance, mystery, wisdom and riches; all jumbled together in such illusive forms that the unwise are led away by the promise of quick and easy acquirement of occult lore.

This so called realm of the occult has more truth than error, and when in right relation to the Supreme Mind is an aid in soul development. But when it assumes knowledge and power independent of the Christ Mind, and sets up schools of philosophy and science, founded upon its partial perceptions, there is always confusion. The Christ Mind sheds its light from the brain in the top of the head, and it is connected directly with Divine Mind, while from every conscious center below that apex there is constantly going forth thought energies of mixed character. Chaos and darkness pervades this realm, and the only guiding star is the Christ.

It was this star the Wise Men saw in the east, and came in obedience to worship the Christ Child. When those wise in the astrology, and kindred subjects of the Magian of the East, acknowledge that Christ is King and Supreme Ruler in consciousness, then they are in Divine Order and God will protect and guide them. But when the devotees of these half truths claim that Christ is but one of many great souls, who have incarnated to teach men, they do not bring their gifts of gold, frankincense and myrrh to the young child and his light does not shine before them.



MEDICAL MIND HEALING

The doctors are adopting mind healing and calling it "hypro-suggestions," and various other strange names. At its foundation it is the power of the mind over the body and its law will be found in Divine Mind. Here is what the New York Times says of Dr. Van Eeden:

Declaring that he had given up the practice of medicine because obsolete, that mental suggestion was the most effective cure for bodily ailments, and that but twelve drugs in the pharmacopæia would even so much as aid cures, Dr. Frederick Van Eeden of Holland, widely known as a sociologist, expounded the virtues of hypno-suggestion before a large audience of men and women at the Hudson Theater today.

Dr. Van Eeden pointed out the dangers of the inexperienced experimenting with hypnosis, roundly rapped Christian Science extremists as fanatic, and declared that he was convinced that an invisible fluid passed from the fingers of the hypnotist into the brain of the subject.

"That words have a marvelous effect on the body," said the doctor, "is evident from the fact that a former English sea captain had been confined to his berth with gout for weeks. One day a sudden alarm of fire was given and the captain leaped from his berth as though nothing ailed him. His gout was cured by a single word. Medicine had failed for weeks.

"A preacher was about to deliver an address in a city infested with cholera. As he got up in the morning he felt that the disease had gripped him. But he determined to give the address at all hazards.

"He walked to the church, a mile away, fighting with the desire to give up to the malady, gave the speech, and sat down a well man. This is an example of what mind will do over maladies of the flesh.

"When doctors of medicine cannot diagnose a case, or do not know what to do for a patient, they give him bread pills, with careful instructions as to how many to



take. Usually they tell him that they have given him a very powerful drug. This is an admission that in extreme cases even physicians advocate mental healing.

"A famous London physician told me that when he felt ill he used to take two rhubarb pills and put them on the table by his side when he went to bed. He said the effect was just as good as though he had taken them.

"These are but examples of what suggestion will do for the body. The question is whether the cures are caused by imagination, will power, or emotion. Imagination seems the most probable.

"The old barbaric methods of treating ailments, such as kissing holy stones, drinking water from certain streams, and wearing amber beads around the neck, actually produced cures. Those who took them had faith, and the suggestion of disease was removed from their minds as soon as they took the cures. The real disease could not last with the suggestion of health against it.

"It is almost criminal to say that a person looks ill in that person's hearing, as a suggestion of sickness may materialized into actual illness. Patent medicine advertisements holding forth disease to the minds of the people are also a menace to health for the same reason."

"All persons are suggestible to a greater or less degree," Dr. Van Eeden asserted. "The brain, the heart, the pulse and the digestive organs may be influenced by suggestion. There is such a thing as mental healing. It is not a panacea for everything, but all troubles where pain can be taken away are open to suggestion."

Dr. Van Eeden said he gave up a literary vocation to study medicine that he might be of use to humanity. "By and by the doctors will see that they can't cure everything with chemicals," he added. "They must recognize the psychical as an element. They must use the power of the suggestion of sleep. Every mother knows, no matter how soundly she sleeps, she will wake at the cry of her child. The same way we can talk to grown people in



sleep and have them stimulate the mind and body to resist disease."

"Why," Dr Van Eeden said, "the Japanese were treating patients by suggestion several hundred years ago. They wrote prayers on paper for the patient to swallow—now don't everybody laugh. I've seen things as bad as that in our own country."

Then he told a story of a woman who, instead of taking a prescription to a druggist, pasted it on her side. The mere suggestion produced a blister and—cured her.

He whose heart is full of gratitude and truth,
Who loves mankind more than he does himself,
And cannot find room in his heart for hate,
May be another Christ.

We all may be the Savior of the world if we Believe in the divinity which dwells in us, and worship it, And nail our grosser selves, our tempers, greeds, And our unworthy ambitions upon the cross.

Who gives love to all,

Pays kindness for ingratitude, smiles for frowns,

And lends new courage to the fainting heart,

And strengthens hope, and scatters joy abroad;

He, too, is a Redeemer—Son of God.

—Ella Wheeler Wilcox.

God give us men! A time like this demands
Great hearts, strong minds, true faith and willing hands.
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess convictions and a will,
Men who have honor, men who dare not lie.

---Unknown.

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is harmony in the sound of that voice to which Divine Love gives utterance.—J. WOOLMAN.



THE WORD OF GOD...MAN

STELLA M. TEMPLEMAN.

"In the beginning was the Word, and the Word was with God, and the Word was God." Therefore, the Word is not the Bible, as we have been taught, but is another name for God. The Word is God, the Creator of all things, omniscient, omnipresent, omnipotent.

This omnipotent Word is in the world; it has made the world, yet the world does not realize it. More than this, the Word is in man, it has made man, yet man is not fully awake to this truth. Listen: "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." (Deut. 30.) The omnipotent Word of Power lies at the root of the tongue, ready to be spoken into expression at man's good pleasure. The heart is stored with an inexhaustible supply of this Power. "The heart of the wise teach eth his mouth, and addeth learning to his lips." All wisdom and knowledge are its essence.

Man is made in the image and likeness of God, therefore he also is the Word. The Word is made flesh and dwells among us, and in it is "all the fulness of the Godhead bodily." Man as the Word of God has power to create all things and, when cognizant of this power, he uses it to create himself and his environment, so that all are attuned to Divine Harmony. through ignorance of this creative Principle within, he uses some personal substitute, he merely forms that which can not endure. "Who is he that saith and it cometh to pass, when the Lord commandeth it not?" We have all done this through the ignorance of race belief and this is why we have believed that man is subject to natural laws, so called, and must "pass away." We hear people argue that "death is a manifestation of life;" that flowers and grass die in autumn and come

up again in spring. Yet these same people do not believe in re-incarnation and it would be difficult for them to apply this theory of nature's processes to the life of man. The Word of God can not die, it liveth and abideth forever within man, making him king over nature instead of subject to it. We know that the roots of the grass and flowers do not die at all, but are filled with the Life Principle as virile as ever, otherwise they would not come up in the spring.

As for the leaves of the trees, they resemble the personal man. He is really a part of the great tree of Life, but does not realize it, and so flourishes but for a season, while outside conditions are favorable. Soon he lets go his grip and falls off, and that is the last of the personal man. But the tree, or Life Principle, stands unmoved and, by and by, puts forth another leaf in his place, and so on indefinitely. Man's problem consists in realizing that he is an integral part of the tree of Life, and holding on to this truth in every circumstance. Then he will lose his apparently deciduous nature and become an evergreen.

The Word has this holding-on power, usually known as Love. God is Love; he holds on to us and never lets go, and he means us to hold on to him in the same way. "With purpose of heart we should cleave unto the Lord." "Call up me in the day of trouble. I will deliver thee, and thou shalt glorify me." When we stop to realize that God is in our words (though we have known it not), we will use only words of Love. God is in the soft answer that turneth away wrath. God is the pivotal Love that turns all evil away from us and keeps us balanced true, pointing ever toward the pole star of Truth. God is Truth, drawing us ever toward that which is right and good.

God dwells in us as the pure Word. When we realize this we will use only words that have in them the Purity of Spirit. "Every word of God is pure."



"The words of the pure are pleasant words." It gives us pleasure to use them and others delight to hear them. When "our conversation is in heaven," we are in heaven, and so are those who converse with us. We are all lifted up by the power of the pure Word and "sit together in heavenly places in Christ Jesus." If we see that we have allowed ourselves to harbor unworthy thoughts and feelings, to be actuated by mercenary motives, we must take the Word of Power and, entering in, drive out of our temple these sheep and oxen, these money-changers and sellers of doves, and so cleanse our temple that it will be consciously the dwelling-place of the Most High, the abode of Purity Peace and Love.

"In the beginning was the Word," and Faust paraphrases this, "In the beginning was the *Deed*," showing the intimate connection in our lives between thought and action. The pure thought makes the pure act. The Word has active power; action is its natural outcome. The two are one, as cause and effect are one, and where one is, there the other must be.

Out of purity comes strength, and we find all Strength in the Word of God.

"His strength is as the strength of ten, Because his heart is pure."

Man in his true being is the Word made flesh, therefore his flesh is strong. In him is all the strength of the Godhead bodily. The flesh of the real Man is formed of pure Spirit Substance, not subject to death, disease or corruption. When we realize this truth in its fulness, we will arise in our might and our soul will "go forth with strength." "Thy God hath commanded thy strength."

God dwells within man as the Word of Substance. The only substantial things are the things of Spirit. This statement of Truth may not be acceptable to all, but that does not affect its validity. It has always been true and all must, sooner or later, realize the nature of



the Universal Substance out of which all things are formed. With this understanding, the belief in matter as a reality will vanish and man will be free in spirit, soul and body, with the freedom that has been his from the beginning. There will no longer be for him a consciousness of limitations, but, as the mind is free to go and come at will, knowing no barriers of space or matter, so also will the body be free to accompany it, "whithersoever the governor listeth."

God is the Living Word within man. Man can not grow old when he uses the Word aright. "A wholesome tongue is a tree of Life." "The excellency of knowledge is that wisdom giveth Life to him that hath it." The Word of Wisdom clarifies man's understanding, so that he is able to discern Truth and to enter into the Christ consciousness, where it is given him to know and use the Word in its fulness. Until he enters into the realization of the Christ Mind within him and knows that he himself is the Word in its fulness, he omits certain attributes of the Word and gets unsatisfactory results. When he awakes to the knowledge of the Living Word within, that God is his Life, he begins to live the Life that is eternal. He no longer thinks of age, his thoughts take on the hue of immortal youth. Knowing that the body is renewed at least once every year, he no longer says "I am thirty years old," but "I have been renewed thirty times." He looks about him and sees the typewriter and automobile manufactories getting out new models of their machines every year, each model a little better in workmanship than the preceding; a little nearer the ideal design in the mind of the inventor, the true standard of perfection; and, seeing these things by the light of Spirit, he is inspired to apply the same principle to the expression of his own life and to build each new body a little better than the preceding, a little more like the true inner Model,-the Idea that God has of him.



So he sets to work, slowly at first, perhaps, but "sustained and soothed by an unfaltering trust" in the infallible Principle which is the basis of all his efforts. His understanding grows clearer and he affirms, "As the Father knoweth me, even so know I the Father," realizing the omniscient Mind within. He sees that God is not in the word of condemnation and that no good can come from its use, because "God sent not his Son (Word) into the world to condemn the world." God is Love, the magnet that uplifts and saves the world, and the word of Love is the expression of God.

"And chiefly thou, O Spirit, that dost prefer Before all temples the upright heart and pure, Instruct me, for thou knowest; ***

What in me is dark

Illumine; what is low, raise and support," that, under thy loving care and guidance, I may lay aside every weight and be indeed free; that I may be the perfect expression of thy infinite Love and Wisdom; that I may realize in myself,—what, in truth, I am,—the Word of God.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.—1 Tim. 6:17.

The way is narrow? Ay, but think how wide
The fields it leads to. Wide as hope are they.
Into a larger life the path will guide.

What matter, then, if narrow be the way?

-M. M. Currier.

"HE GIVETH HIS BELOVED SLEEP"

As I came near the cemetery I saw a great broad gateway leading from the main road and was impressed with the grandeur of the three wonderful gates. Glancing about, I somehow looked up above the solid masonry, exquisitely carved, and saw in great open-work wrought iron letters, "He giveth his beloved sleep."

Now what does this suggest to your mind? I had just begun to think along the lines of the love of God. I had just begun to realize that God never sends sickness and sin to his people and I saw this text "He giveth his beloved sleep," and immediately associated this thought with death. I thought of a homicidal God—a strange God to give his beloved death. No human parent would do that in order that an own child might be relieved of the sin of worry, and yet we accuse God of what we would deny on behalf of our human parents.

How shall we avoid worry? There is only one way, that is to realize our identity with God; to realize our inseparableness from the Infinite; to realize that God does give his beloved sleep, that it is Love that gives us sleep.

The man who has nothing but love in his thoughts when he goes to bed at night is quite apt to sleep. The man who has no fear in his consciousness is quite apt to go to sleep. In this way does he give his beloved sleep. But fear and anxiety, sorrow, anger, hate, malice and revenge, these things will keep any man awake—any man who is more than a brute. There are men who can go to sleep with one consuming idea in their minds—that of getting even with someone; but such cases are rare. Men have become drunkards in order to overcome worry, and men take hypodermic injections of morphia in order to get away from the haunting fears of the future, yet never really get away from these things.

These are false methods. There is only one real



antidote for worry, and that is to become acquainted with God, who is Infinite Love itself. If there is any doubt in our mind then the fears and the worries come to harrass and distress us, shutting out God, and in consequence we lose our sleep.

To go to bed at night with any thought of anger will keep the sensitive man or woman awake for hours. To go to bed at night with the thought of suspicion in our minds is to let the mental microbes eat their way into our minds and destroy peace.

God giveth his beloved sleep, but not by pain—nor by making them fit candidates for the cemetery. This is not the method by which God giveth his beloved sleep. God giveth his beloved sleep by stilling their hearts, and this is the only way by which a man will know that he is beloved—because he expresses God. He is the beloved by nature of the law of expression.

"He giveth them sleep by a perfectly natural and normal method—by replacing their fears and worries, their burdens and sorrows with his love. No man has ever laid awake at night whose thought has been filled with love for humanity. You don't condemn your neighbors if you are wise. Therefore don't lie awake for twenty nights. If you stay awake for a year it will not make your sin any less. So close your eyes and go to sleep and know that tomorrow you will know less of anger and hate.

Love giveth his beloved sleep. If we are his beloved every man and every thing will appear to us as his beloved. Then let us realize what love it is that takes us beside the still waters. Divine Love, you say, but if you have not that love of humanity in your own heart, if you have not that love of Truth in your consciousness, Divine Love won't take you anywhere. It is through your cooperation with the very love that is within you and in all created things that you are led beside the still waters.—

The Gleaner.



GLEANED TRUTH

A correspondent writes: "I know what the preachers say about it, but, singularly enough, I want an editor's opinion, 'Is prayer answered?' "

It all depends.

What is prayer? And who offers the prayer? And what does he pray for?

There is an old hymn which says:

'Prayer is the soul's sincere desire, Uttered or unexpressed."

Given the petitioner who asks for a proper answer to his prayer, and who really desires what he asks for—that man's prayer is answered.

It is in the very nature of things. It is based on scientific fact.

Darwin has told us and Spencer has illustrated the fact that thought-desire is the method of creation.

All things come through desire. The deer runs because it wants to run, and has thus evolved the parts necessary for its running. The fish has fins because it wants to swim. The bird flies because it desires to fly. All animate nature is what it is because it desires to be so. It couldn't be different.

To give a concrete example of answered prayer:

An individual prays to be a useful, helpful citizen. If he is sincere in his prayer he desires what he prays for. And through that desire, in time, he becomes what he prays for.

In this sense a man answers his own prayer.

It is the Law of Being that you are transformed into the likeness of that which you desire.

George Eliot wrote "Silas Marner" to illustrate that law.

No power on earth or in hell can prevent a man from being a good man if he desires to be. His wish, his



prayer, will mold him. He may know nothing about the law of assimilation or reflex action. But his prayer will be answered just the same.

You say this climinates God?

No, it simply proves that God uses man to answer man's prayers.

A prayer without soul in it, a prayer without sincere desire in it, a prayer without longing in it, is blasphemy.

—New York Journal.

The evidence is complete that demonstrates that every mental activity creates a definite chemical change and a definite anatomical structure in the animal that exercises that mental activity, and this is the modus operandi of animal growth and evolution, and that by this method more mind can be embodied ad libitum. The evidence is complete that shows that every mentation also produces a definite effect upon the environment of the animal that does the mentating. Action and reaction are equal. Force cannot come from nothing. Mentation is a mode of energy, and the organism of the animal cannot create the energy of life out of nothing, but must receive it from the Great Reservoir. But the conclusion that every mentation affects the environment is based upon direct testimony and quantitative measurement. the mental activities of a unicellular organism and you will vary its structures, and the same is true of a multicellular dog or man. Mind underlies organic phenomena and life is mind; mind-activity is the cause of evolution. and mind-embodiment is the goal.—Prof. Elmer Gates.

"I have learned in whatsoever state I am, therewith to be content."

"As the fountain of perpetual youth and beauty bursts forth from beneath a ledge of rock in the uplands of truth," said the preacher, "it seems to say, 'I have learned in whatsoever state I am, therewith to be content.'

"Contentment fosters health. Much ill health is due to depressed spirit. The jolly physician has the most cures, the happy minister the most converts. Worry undermines the health and crowds graveyards.

"Contentment fosters temporal prosperity. It discourages grasping, greed and avarice, because it puts a higher value on the thoughts and deeds than upon things. Things are in the saddle and ride mankind." When contentment is in the saddle humanity goes on to success.

"Contentment fosters happiness because it helps us to arrive at the proper law of values, to discover God's masterpieces of men and mercies, to solve life's vexatious problems, and keeps us well poised for victory.

"Contentment points the way to heaven. It brings heaven into earth and helps the heart rapturously to anticipate the glad day 'when I shall awake in His likeness.' "—Rev. Dr. Locke.

They were speaking of the pessimistic member.

"He never looks on the bright side," said one.

"No," added another. "Moreover, if there's any way for him to shift the blame for his misfortunes on others, rest assured he'll do it."

"Quite so," concluded a third. "Why the other day they told me of his wife's devoted nursing of him during his recent attack of rheumatism. In spite of his fault-finding, his spouse did everything she could to alleviate his pain. Often his sufferings would cause the poor thing to burst into tears as she sat by his bedside. Well, one day a friend dropped into see how the invalid was getting on.

- "'Badly, badly,' wailed the pessimistic one. 'And do you know, it's all my wife's fault.'
 - "'Impossible! gasped the friend, in surprise.
- "'Quite true, I assure you,' murmured the sick man. 'It's this way. Damp places are bad for me; yet there that woman sits and cries just to make the air moist.'"



Men of science, your faculties are weakened by the very exactitude which is your pride. You measure and weigh, and you are surrounded and overwhelmed by the limitations imposed by the experiences of your senses. You seek causes upon observing effects, or determine the effects resulting from given causes; but such analyses do not lead you into the realm of imagination. You are too material. If you had been Newton, upon observing the apple fall, you would have thought, "The reason why it fell was because its stem became too weak to hold it." Newton, however, had an imagination and thereby he discovered the law of gravitation. Columbus did not care to prove simply that the earth was round. His imagination fired him with a knowledge of benefits to mankind resulting from a possible (and, as it turned out, chimerical) northwest passage due to such roundness. His imagination inspired the discovery of a continent. And so it is with name after name in history, and so it will be with you and me. We may achieve some small measure of success by doing what our fathers did before us, but our really big deeds will be offspring of our imaginations. Sometimes we see inventions accomplished by chance or a benefit opened to mankind by a stumbling footsten. Such are rare, and shiftless we should be did we count upon circumstances for success.—Julian Chase Smallwood in Cassier's Magazine for January.

NAPOLEON'S ESTIMATE OF CHRIST

Some curious discoveries recently have been made regarding Napoleon's religious views. Perhaps the queerest part of the discovery is that he had any religion at all. It reminds one of the chapter in the natural history headed, Concerning the Owls of Iceland, the first sentence of which began, "There are no owls in Iceland."



However, religion of a certain kind Napoleon evidently had, and J. T. Herbert Baily writes that his cynical remark that "God is on the side of the big battalions," seems to have been one of those little pessimistic utterances for which the Emperor displayed a liking during his last days at St. Helena.

To prove Napoleon's religious leanings, Dr. Barry O'Meara, his surgeon at St. Helena, narrates having come upon Napoleon one day seated in his bath, reading a little volume which turned out to be a Bible. Questioned about his fondness for the Scriptures, Napoleon got off another one of his cynicisms: "Man has need of something supernatural," he said, "and it is better to seek it in religion than in Mlle. de Normand," this lady being a celebrated fortune teller of Paris.

Furthermore, Napoleon's own Bible recently has come to light. It is full of marked passages, comments and notes in the Emperor's own hand, and most of these commentaries are in a deeply religious strain.

Napoleon's views on the character of Christ are interesting. He said: "Everything in Him astonishes me. Between Him and whoever else in the world there is no possible term of comparison. His birth and the history of His life; the profundity of his doctrine, which grapples with the mightiest difficulties, and which is of those difficulties the most admirable solution. His gospel, His apparition, His empire, His march across the ages and realms—everything to me is prodigy and insoluble mystery which I can never deny, nor explain. Here I see nothing human."

It looks as if the years of seclusion from the world on the barren rock turned the Emporer's thoughts in a different direction from conquest and empire building. His neighbor was certainly conspicuous for its absence during his campaigns in northern Italy.

Love not the world, neither the things of the world.



Lesson 4. January 23.

TRUE BLESSEDNESS .- Matt. 5:1-16.

- 1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
 - 2. and he opened his mouth and taught them, saying,
- Blessed are the poor in spirit for theirs is the kingdom of heaven.
- 4. Blessed are they that mourn: for they shall be comforted.
 - 5. Blessed are the meek: for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness: for they shall be filled.
 - 7. Blessed are the merciful: for they shall obtain mercy.
 - 8. Blessed are the pure in heart: for they shall see God.
- Blessed are the peacemakers: for they shall be called sons of God.
- 10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
- 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.
- 13. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
- Ye are the light of the world. A city set on a hill cannot be hid.
- 15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in Heaven.

GOLDEN TEXT—Blessed are the pure in heart, for they shall see God.—Matt. 5:8.

What is meant by "He went up into the mountain"?

Going into a state of elevated spirituality.

What is it to be poor in spirit?

To make oneself a mental vacuum that we may be filled with Divine Mind.

What is the kingdom of heaven?

A state of consciousness in which man rules his subjective nature in harmony and order.

How can we get a blessing out of mourning?

By taking all our griefs to God. Then the Holy Spirit, "the Comforter," will take away the desolation and deepen our souls in sympathy and love.

How shall the meek inherit the earth?

The "earth" is the body. These who are meek without are usually meditative within, and through introspection and concentration become unified with the body-substance in its Principle.

How do the pure in heart see God?

The God-Spirit is absolutely pure and undefiled. God does not see evil. "God is of too pure eyes to behold iniquity." Those who put away all thoughts of evil and dwell consciously in the realization that all is good, come face to face with the Original Mind of Being.

What is a peace-maker?

One who reduces to peace and harmony all the thoughts of strife, anger and retaliation in his own mind.

Why does Jesus pour out blessings upon the persecuted?

Those who meet with opposition to spiritual development, both within and without, and are true to the highest, grow strong through the combat. Thus perse-



cutions are often a blessing in disguise. "The blood of the martyrs is the seed of the church." The disciples, to whom these blessings are addressed, are the primal faculties of the mind.

How are they the salt of the earth?

Salt is a preservative. These inner powers of man preserve the integrity of his manhood through many experiences and incarnations. If however, they are ignored generation after generation, and the external life fills the measure of development, they lose their vitality and are finally accounted of no value.

How is man the light of the world?

Light is a symbol of understanding. Your world is your consciousness. When understanding is developed it illuminates the head, and the halo of the saint becomes a literal fact. This shines unto every part of the body-temple, which is the "house" of man.

Lesson 5. January 30.

SOME LAWS OF THE KINGDOM.—Matt. 5:17-26; 38-40.

- 17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.
- 18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.
- 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.
- 20. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
- 21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;
- 22. but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.



- 23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,
- 24. leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.
- 25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 26. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.
- 38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:
- 39. but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.
- 40. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also.

GOLDEN TEXT—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

"Some Laws of the Kingdom," and let us add, "Some Laws of Health." Some one has said that it is more criminal to be sick than to be in the penitentiary, because the sick have transgressed the laws of God, while the convicts have broken the laws of men only. Jesus taught health laws that when followed heal all diseases. The New Testament is the greatest work on healing that was ever written, and, when physicians turn to it and study it as faithfully as they do medical authorities they will become Great Physicians, as was Jesus.

The opening verses of this lesson give the cause of all the firey conditions of mind and body—anger. Whoever gets angry will be in danger of the "hell of fire," as translated in the Revised Version. The old translation gives "hell fire," and the inference has been that a place called hell was meant, where punishment was meted out by burning the soul after death. Jesus did not mean anything of the kind. He knew that anger



set up a fiery condition in the mind which was reflected into the body as a destroying force. All fevers, hot flashes, consuming cankers, in fact every symptom that shows fever can be traced to anger. The remedy is also here given—reconciliation, forgiveness.

The Youth's Companion prints this good illustration of the power of forgiveness:

At a meeting of ladies the subject of cures came up, when a new-comer was asked to give her experience.

"I don't mind telling, but I guess you'll think it's a funny kind of cure," Mrs. Glen replied, with a smile. "Once, years ago, I had a dreadful headache. I hadn't slept a wink the night before—I was grieving about a friend that hadn't treated me right.

"I was just brooding away, going over and over in my mind what I'd say to Mehitabel Record some day, when I saw that a big grudge was growing right up inside of me. 'Now,' said I to myself, 's'pose Mehitabel Record did really do it, is that a reason why you should grow a grudge?'

"So I set right about forgiving her as hard as I could, and pretty soon I just loved Mehitabel Record, no matter what she'd done."

The needles were motionless. The speaker, although flushing under the gaze of many eyes, continued:

"And when I'd thoroughly forgiven Mehitabel—why, my headache was gone, and I felt nice all over. It set me to thinking. After that, whenever I had an ache or pain, I practiced going away by myself and forgiving some one. It worked wonderfully."

"Did you always have some one," asked the minister's wife, softly, "to practice on?"

"Deary me, no!" said Aunty Glen. "Everybody's always treated me so nice, I ran out of folks to forgive long ago."

"How did you manage your 'cure' then?"

"Oh, along about the same time I ran out of aches



and pains, too. I haven't lost a day in bed in forty-five years."

There was a pause. Miss Everett, with shining eyes, broke the silence:

"Ladies, I move a vote of thanks to—to dear Aunty Glen, for a bit of very deep and very dear philosophy. And I move, also, that we adopt her cure and practice it."

Universal love is the remedy given by Jesus, and he insists that it shall be just as far-reaching in man as it is in God. It is not a fulfillment of the Divine Law to love those only who love us, or are friendly to us or our work, but we must love our enemies and do good to them that do evil to us. To carry out this we shall need more than human love and fortitude—the love of God must fill the heart.

Forgiveness and good will in thought and act will open the mind to the Divine influx and a power from on high follow in those who faithfully do their part. "Be ye perfect even as your Father in heaven is perfect."

Lesson 6, February 6, ALMSGIVING AND PRAYER.—Matt. 6:1-15.

- 1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.
- 2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.
- 3. But when thou doest alms, let not thy left hand know what thy right hand doeth:
- 4. that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.
- 5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.



UNITY 4I

- 6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.
- 7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.
- 8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- 9. · After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.
- 10. Thy kingdom come. Thy will be done, as in heaven, so on earth.
 - 11. Give us this day our daily bread.
- 12. And forgive us our debts, as we also have forgiven our debtors.
- 13. And bring us not into temptation, but deliver us from the evil one.
- 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.
- 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

GOLDEN TEXT.—Take heed that ye do not your righteousness before men, to be seen of them.—Matt. 6:1.

"Take heed that ye do not your righteousness before men," instead of "alms," as in the old. In other world eliminate personality from your good works. Jesus understood how personal praise develops pride. Vanity seeks the applause of men while modest truth asks the approval of the Spirit only. Do not be anxious that you shall receive credit for what you are doing, whether it be in philanthropy or honest work for wages. There is a law that regulates all such matters and it keeps an accurate record of every act and the motive back of it. If your honest efforts are not appreciated, or if others are getting the credit for what you are doing, do not worry, but quietly affirm, "The Father which seeth in secret shall recompense me openly."

The subject of prayer is of such vital importance



to the Christian overcomer that we are justified in devoting larger space to its discussion.

Sunday, September 25, 1904, Harriet H. Rix, of the Home of Truth, Alameda, California, delivered an address before the Unity Society, in Kansas City, on this subject. Most of this address was published in the October Unity, of that year, and it has often occurred to us that it should be reproduced, and now is our opportunity. Here are the salient points and they are well worth the careful consideration of every reader of this magazine:

"Prayer is a subject that has been much misunderstood and misapplied throughout all the ages until the present. We do not pray as we should, and therefore we do not get the demonstrations. We ought to pray the prayer that heals; that heals sickness and sorrow and distress of every kind. It is the prayer that we can pray, the prayer that we must pray—it is our destiny.

But how are we to bring to pass the things we so desire? Jesus Christ had much to say about prayer, and how to pray; he had more to say on prayer than on any other subject. It is well for us to take the sayings of Jesus Christ and use them. His example and precepts will guide us aright; they are our watch and guide in deportment and conduct, to conform to the teachings of the Infinite Being, and none better were ever given.

Jesus Christ was a metaphysical prayer. Miracles were performed at a word or by a touch of his hand, but the touch sprang from the Word. This he called prayer. He had the essentials of Truth in his heart, and he accomplished whatever he desired by recognizing its truth and reality before it came into physical expression. He was the originator of many forms or methods of prayer, showing that it is not the form, but the spirit which produces results.

The work of Jesus Christ was not confined to his



disciples; his teachings are applicable to all men alike, for they are principles involving the scheme of existence, and necessary alike to all men. But his disciples asked, "Master, teach us how to pray?" for they knew that his work was not of himself alone. How simple and easy an answer he gave, the statement of a principle given to all who would receive it: "Whatsoever things ye desire, when ye pray, believe that ye have received them, and ye shall have them." (R. V.) Now, do you believe in that thoroughly? Do you believe so thoroughly in the reality of spiritual substance that you can realize that you have received that substance before it has come into manifestation? so that under the joy of the inspiration you are able to produce higher and better things of this life?

* * * *

There are three conditions to true prayer. First, you must ask for what you desire, seek it, pray for it. Prayer is the natural instinct of all creation. The birds pray when they carol forth the sweet songs of joy and acknowledgment; flowers send forth sweet prayer and acknowledgment in the delicate aroma, and greet the eye with beauteous colors; the streams murmur sweet bles, along through wooded glen and flowery dale; the rocks speak forth in their majesty of the grandeur and glory of the Universal Goodness, and they would cry out in words of eloquence were man's mouth stopped—all Nature reveals the presence of God.

We are all praying continually, whether consciously or unconsciously. We can no more escape aspiration for better things than a seed, in right conditions, can escape expressing the life within it into a beautiful and mighty tree; and aspiration is prayer. This aspiration makes for higher and better things, and such is the true nature of man. It is not ritualistic nor the attitude that counts, but the earnest, sincere desire of the

soul for the good and true that accomplishes the desire of the heart; it is the true prayer without ceasing.

Now notice the wording of our text. "Whatsoever" -every thing, every body; whatsoever is good and true and blessed; whatsoever will uplift, and promote, and help; whatsoever will bless, not only yourself but the community and the world at large. "Whatsoever"acknowledge that there is a Source that holds that good here and now. It is the kingdom of heaven to you. Fear not! Fear has entered into many religions, and has been the source of worry and anguish instead of good to their believers. There is nothing in God to fear, for the will of God is shown in all Nature, and the character of God is Love. Love is the substance of God here and now present, the substance of your desire. He is here manifest as substance; if you do not believe that, you have departed from success.

* * * *

Second, "Believe that you have already received." That is where most failures in prayer occur. It is so hard for the mortal mind to recognize the reality of things that cannot be seen and handled. We pray for things that are not essential, some material thing for the gratification of sense; our heart and soul so greatly desire it, and when it does not come we get discouraged and disappointed, and pray no more. It is better not to pray at all than not to pray aright. I would not repeat the Lord's Prayer if I could not consciously realize every word of it and make it applicable to myself. "Believe that you have already received"—this is Faith; Faith that does not depend on the outward manifestation, but recognizes the reality and truth of substance.

You cannot pray aright and exclude any of the conditions. When you have believed that you have already received, then make yourself receptive; know that your desire cannot fail of realization; know that your prayer cannot fail. Do not ask how it is coming, the

methods, whys or wherefores. But unless you are true to the conditions, your prayer will not be answered. "I shall receive"—that is your word; say it, believe it, know it.

* * * *

Back of all appearances is Mind, the true substance, the Cause of all things; and all the world is but symbology. Things go from sight, are lost, die; but, understanding the reality of true substance, we become like Jesus Christ, who is the substance, and we have "all these things added," which are necessary for our comfort, sustenance and joy. "Seek first the Kingdom of God, and all these things shall be added." One must seek the Kingdom of God with a worshipful spirit, and then he will not pray for outward things—they will be added in due time.

The world of real thought, philosophy and religion has declared to us the truth that the invisible is the real, "the flesh profiteth nothing." The superficial mortal mind recognizes only the material manifestation, which is but a shadow; thus has the world suffered.

* * * *

Thoughts are things; principles demonstrate. As a man thinketh so is he. The world must be renewed by man's correct thought. Where would be the snake if there were no snake thoughts in our mind to sustain it? Remove the thought, and the thing is reduced to nothingness. True pure thought will give us the flower instead of the thorn; the lamb will lie down with the lion; and there will dawn upon man's consciousness the glory of the realization that only the good is real.

Nothing is without life. Instead of things being inanimate, we know that the table, the rock, the tree, all things live and breathe. There is an intuitive know-ledge that we are alive everywhere, and all live things were thoughts to begin with. If you know it, you know it; it is a woman's reason, "I love because I love."



And if you love, if it is not only sentiment, but a fact, no time or experience can take it from you. If you don't know it, you don't know it, that's all. And if you do know it, by conscious acknowledgment of the presence of God, you will continuously demonstrate that God is Good and that God is Love.

* * * *

Now we want to pray aright, for prayer is much like water—it will rise no higher than its source. your prayer is selfish, if it is not for the benefit of all as well as for self, it cannot benefit the world or the individual. It must produce for the world a better experience everywhere. Prayer is not the means of success for the vicious, corrupt and narrow, for personal gratification or conditions. It is the means of upliftment, of betterment, of enlargement of faith, which, when answered, if a mother, will make you a better mother; if a father, a better father; if a neighbor, a better neighbor; if a citizen, a better government. It is right to pray for health, for there is no sickness in God. God is Health, and it is the will of God that no disease exist or attack you. God is Substance; therefore it is right for you to be healthy in purse, that you be a success, because God is Prosperity, and God is Success. Because you desire life, you may know that God is pressing upon you His abundant life. "I come that you may have life, and have it more abundantly." Then seek to live more richly, more deeply, more truly, more beautifully—this is the law of God.

Suppose that I have a little patch of ground, on which I desire to grow things; it is in the time of fruit drying when the prunes and the raisins need the strong sunlight; then if I pray for rain, which could bless me alone, that would be vicious, because selfish. It is the prayer that ministers to others that is truly blessed.

Finally, live your prayer. Get the essentials, and

then live them. Prayer is not the end, but the means. It does God no good for you to pray to him; it is what it does for yourself that counts. If you don't get results from your prayer, you have not truly prayed. Believe in what you pray; then act it. Fred Douglass was a slave, and as such was never happy. His heart yearned for freedom and emancipation. This righteous thought was constantly with him. One day he heard a voice say to him, "Fred, pray with your legs!" Being conscientious, he was at first appalled at the thought of attaining his liberty without regular process, and refused, but the voice kept saying to him, "Fred, pray with your legs!" until finally one day he did, and was successful and free, and became one of the most noted orators and thinkers of our land.

We can all pray with not only our minds, but also with our bodies; let the asking and doing go together. Never take "no" for an answer, and give God plenty of faith to work upon, for faith is the method through which all God's works are performed.

Many think they know what you mean when you say "prayer," but when you say, "Speak the Word," they will ask, "What is that?" You must have that essential faith, that essential love, to God and to your neighbor, which will produce in your mind a new kingdom, and will conquer that which has hitherto conquered you. To pray without ceasing is to commune with the good in all things, and there is no separateness, no apartness from God.

"That only is important which is eternal."

Lesson 7. February 13. WORLDLINESS AND TRUST.—Matt. 6:19-34.

16 Namerar when we fast he not as the hypocrites

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

- 17. But thou, when thou fastest, anoint thy head, and wash thy face;
- 18. that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.
- 19. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal:
- 20. but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:
 - 21. for where thy treasure is, there will thy heart be also.
- 22. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
- 23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!
- 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
- 25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?
- 26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?
- 27. And which of you by being anxious can add one cubit unto the measure of his life?
- 28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 29. yet I say unto you that even Solomon in all his glory was not arrayed like one of these.
- 30. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- 31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.



33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT.—But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

The reason that earthly possessions are dangerous is the tendency of the soul to become glued to them. The natural development of the soul is toward refinement and spiritualization. If this is retarded the whole creative process is reversed, and the onward and upward forces dammed in man. Grasping the thought that material things are real, and their possession advantageous, man literally sticks his soul in the mud of matter.

The understanding of Truth should place before one the true riches—spiritual ideas. When the soul is rich in good works there is a crown of glory laid up for it in the realms of Spirit-Mind, that perpetually enriches the man and his kingdom.

The heart is the vital center of consciousness, and where it locates or concentrates its energies there is built the refined essences of Being. Matter is the picture of an infant's idea of substance. That infant is the Adam man. Substance is good and its possession lawful, but the infantile perception has created a partial representation of the Great Substance and is counting it real.

"If the light in thee be darkness, how great is the darkness!" Intellectual understanding is darkness, and if this be your only light, how great is your darkness? Man must have spiritual understanding, he must know the truth about himself and the great creative law of mind. So long as the belief prevails that the world we see about us is real, and that it is creative in some manner beyond our ken, will we be in darkness and ignorance.

When man is in this ignorant state he is the prey of



all sorts of delusions, formed in his own and the race thought.

The most elusive thing in existence is matter, and those who think it what it appears, have such a slight hold upon it that it is continually disappearing out of their hands. This has been repeated so far in their experience that they are in constant dread of losing their possessions, and an anxious fear hangs over them like a pall. It is this state of mind Jesus seeks to heal in this treatment against anxiety. Do not be anxious about your life, your food, your body, but change the base of your thought by realizing how all creation is cared for by the Father.

Man is not as well cared for as the birds and flowers when he is anxious and fearful, because through the creative power of his own mind he interferes with the natural provisions of God. If men lived as close to nature as the birds and flowers a thought atmosphere would be created connecting the whole human family with the Oversoul, and intuition would become universal. Man would not inquire of the wild animals the character of the coming winter, but would be informed direct in a far larger way about all the processes of nature, and also be shown how to make the very best of them. When this confidence in the Oversoul is established in any individual there is an erasement from the mind of fear and anxiety. "God rules and I have nothing to fear," is a good treatment against anxiety.

A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.—Beecher.

With every prayer (aspiration) to the Highest, the answer (inspiration) comes while ye are yet asking.—
L. G. W.



THE FAMILY

HARMONY IN THE HOME

Home is the nursery of the Infinite.—Channing.

Edited by MYRTLE FILLMORE

Editor's Note:—Possibly, Miss Wheeler did not intend her article for this department, but the editor-inchief has classified it with us, so we accept it as an advanced lesson in Home Teaching. She begins at the beginning—"In the beginning God"— and helps us to realize what the real Home is. She makes us feel that to come into consciousness of Omnipresence, with its great sustaining parental love, is to find this home of homes—the home of the soul of which harmonious family ties and home relationship are but a faint promise.

MY HOME IS GOD

TINNIE WHEELER.

Home! what sacred memories cluster around the word! What hallowed associations are connected with it! How its divine protection hovers over us like the shadow of a great wing!

Not many human beings are without a home or the memory of one, be it a gilded palace, a cottage or a wretched hovel. At the name of home how the highest impulses of the soul are stirred into action, and many a degraded man and woman, sunk to the lowest level in vice and iniquity, has been brought back to the path of purity and right by the sudden recollection of a mother's love and prayers.

Mother, home and heaven are said to be the three sweetest words in the English language, and the possibilities of these holy and far-reaching influences are measureless.

But what constitutes the true home?

"Not merely four square walls,

Though with pictures hung and gilded;

Home is where affection calls,

Filled with shrines the heart has builded Home! go watch the faithful dove

Sailing 'neath the heaven above us;

Home is where there's one to love us.

"Home's not merely roofed and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet
When there's one we love to meet us."

The grandest mansion which money can build is not a home because of its splendor, for its occupants may be more homeless in the true sense of the word than those seeking shelter behind the dingy walls of a damp cellar or a rickety garret.

The true home is of the soul, and is independent of environment and circumstances. The body may exist without a home, but the heart, never, so vital is the relation it bears to our needs and their satisfaction, and the outward must ever be but an imperfect expression of the inward home, so far does the true ideal transcend its material realization.

But, praise God, it is the privilege—the right of each one of us to possess this ideal home—this "house not made with hands, eternal in the heavens." "My home is God." Your home is God, and beloved, not until we claim our inheritance and get settled in this home, can we ever know true and abiding peace, power and plenty.

Did you ever experience the pangs of homesickness? Then you know, too, the joy of the home coming and the welcome of loved ones waiting for us there.

But to be homesick for God! What words are



adequate to the bitter anguish—the unspeakable yearning—the insatiable hunger of a soul far from home? But when, like the prodigal son, we come to our senses and realize that we are famishing on the empty husks of materiality—the outward covering of form, creed, doctrine and denomination, and arouse ourselves to say with determination, "I will arise and go to my Father," we may rest assured that he, whose eye is ever watching for the return of his wandering child, will see us while yet a great way off and meet us more than half way.

At home in God! At home in God! O, ecstacy unspeakable! O, peace that passeth understanding! O, rest that knows no end! "The eternal God is thy dwelling place and underneath are the everlasting arms." "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."

Does the heart cry out for this Eternal Hour? Come, beloved, make God your choice today. "Now is the accepted time, behold now is the day of salvation." Why, oh, why delay this most important step in your life? If you should receive word that you had fallen heir to a beautiful estate which you could occupy immediately and where every need which you could possibly realize would be supplied, do you think you would hesitate to prove your claim and take possession? And yet here is Jesus, our Elder Brother, who has made us heirs to the home of "many mansions," saying, "Occupy till I come."

Heirs of God to "an inheritance incorruptible and undefiled that fadeth not away," "in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." We are children of a king, and yet refusing to recognize our royal relationship and living poor, wretched, narrow, starved and dwarfed lives when we might be giants of power through the Holy Spirit abiding in us, which is

the Seal of Royalty that our Father sets upon us stamped with his own image and likeness.

"My home is God!" Nothing more, nothing less, nothing else can ever satisfy the unutterable longing of the human heart. It's not books, or people, or meetings that can meet the deep soul yearning, helpful though they may be in pointing the way. It's the conscious realization that we abide in him and he in us. This and this alone, is our satisfying portion, and the sooner we realize it, the better. O, wandering one, come out from the darkness and bondage of Egypt, into the promised land flowing with milk and honey.

"From wandering in the wilderness, Go forth at God's command, And thy inheritance possess, The goodly Canaan land. The Shepherd kind would lead his flock Where richest pastures grow; And where from out the riven rock The living waters flow, To all the riches Canaan yields Our loving Lord invites; To dwell amid its fertile fields And scale its mountain heights. Cross Jordan's stream of unbelief, Your doubts and fears give o'er; From all your wanderings find relief, And Canaan's land explore, Cross over the Jordan's tide, The waters will there divide: And enter fair Canaan's land."

But does some soul cry out in despair, "Oh, that I knew where I might find him?" He is everywhere about you. Every atom of space is filled by him.

"Earth's crammed with heaven, and every common bush is afire with God."

A story comes to mind of a shoemaker who was a professed atheist and, to make more emphatic his belief, he had a card printed in large type and hung over the doors, "God is nowhere." A little girl waiting one

day for her shoes to be repaired, saw the words and began spelling them aloud. "G-o-d, God, is n-o-w, now, h-e-r-e, here—God is now here." The shoemaker was so startled out of the supposed security of his position by the revelation, that he was convicted and brought to God.

God is now here.

"Speak to him thou for he heareth, And spirit with spirit may meet; Closer is he than breathing, And nearer than hands and feet."

Could he be any nearer? Jesus tells us the kingdom of God is within us and the King is in his Kingdom enthroned in the human heart. "Know ye not that your body is the temple of the living God and that the Spirit of God dwelleth in you?" We may find God manifest in nature, we may behold him incarnate in all humanity, we may learn about him through much searching of the Scriptures, but not until we come face to face with the Divine Presence within our selves, can we know him as "My Lord and my God."

Would you know the way to this eternal home? "A long, long road I traveled night and day, And sought to find within myself some way, Aught I could do or feel to bring me near, Self effort failed, and I was filled with fear, And then I found Christ was the only way, That I must come to him and in him stay."

Just come to him asking him to show you the Father. Cease your struggling and lie passive in his loving arms, and he will bear you, oh, so tenderly, to your home.

It's not far. One decisive step will take you there. Just get out of self into Christ, that's all. Realize your at-one-ment with him and you stand before the throne of grace accepted in his dear name.

Will you not open your heart this moment to this heavenly Guest that he may come in and abide with you



forever? He will change the whole current of your life. You will indeed be born again, and into your rightful home, where all, and much more, that the earthly home stands for awaits you. A mother's love? A priceless boon, but hear what God says: "A mother may forget her child, yet will I not forget thee for I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Discipline? "As many as I love, I reprove and chasten." Protection? angel of the Lord encampeth round about them that fear him and delivereth them." Shelter? "He will cover thee with his pinions and under his wings shalt thou take refuge." Instruction? "I will instruct thee and teach thee in the way which thou shalt go." Care? "Casting all your anxiety upon him because he careth for you." Comfort? "As one whom his mother comforteth, so will I confort you." Supply? will supply every need of yours." Every need. Can you conceive a lack outside of these words? All things are yours" in this blessed home-health, strength, power, companionship, joy, peace. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." And it is for you, for me, for all. But it cannot be told in words-it must be individually experienced. "Come ye blessed of my Father," inherit your possessions, "for the promise is to you and to your children." Never was there such a real soul hunger, such a reaching out for the spiritual life as now. These are the days when God is pouring out his spirit in fullest measure upon all flesh, as promised in his word, and his mighty works are being repeated in his all-prevailing name. We are living in the dispensation of the Spirit of Truth whom Jesus promised to send after his departure to the Father. The promised "showers of blessing" are being realized. In every part of the globe is heard the "sound of abundance of rain." Get out into it. Don't be afraid of get-



ting wet. Put down your umbrellas of doubt and fear and get drenched with the refreshing drops. Hold up your measures to be filled and don't be content with a thimbleful. Receive to your uttermost capacity, for the supply will never run dry while there is an empty vessel waiting to be filled. Oh, beloved, empty yourself that Christ may fill you. Let God have perfect right of way in your life.

Yield yourself wholly and unreservedly to spirit and he will bear you to the bosom of the Father, and you will be able to say with a heart overflowing with praise and gratitude:

"And now my home is God, and sheltered there, God meets the trials of my earthly life; God compasses me round from storm and strife. God takes the burden of my earthly care. O, wondrous place! O, home divinely fair! And I, God's little one, safe hidden there. Lord as I dwell in thee and thou in me, So make me dead to everything but thee, That as I rest within my home most fair, My soul may evermore and only see My God in everything and everywhere. My home is God."

A MOTHER WHO NEVER FUSSED

"Did you ever go ice-boating, Miss Arnold?" Miss Arnold, the new teacher at the High School, looked up from the exercises she was correcting, into the excited boyish face before her.

"No," she answered, "but I've always thought I'd like to go." She was just out of college herself.

"Will you go sometime?" asked the boy. "It's jolly fun."

'Exciting, isn't it?" the teacher queried.

"Well, I should say so! A good breeze will take you a mile a minute, and if you come to a crack all you can do is to jump it."



"Oh!" said the teacher doubtfully. "It must be very dangerous."

The boy laughed.

"Of course it's dangerous; that's what makes it such sport."

The teacher looked incredulous.

"Does your mother know about it?" she asked.

"Of course. Mother knows all about everything I do. Do you suppose I would do anything I didn't dare tell my mother?"

"I didn't mean that," the teacher hastened to explain, "I only thought she must be very anxious about you if she knew."

A new look came into the boy's face, a look that strangers seldom saw.

"That shows you don't know 'Mum,' "he philosophized. "It's queer, but she seems to know how a fellow feels inside just as well as he does himself; and," with a sudden burst of confidence, "the best thing about Mum is—she never fusses."

After the boy had gone, the young teacher, who knew much more of quadratic equations than of personal ones, sat looking at the ice-covered branches that sparkled outside her class-room window, and wondered what sort of a woman the mother could be whose very name brought such a look to the boy's face.

She was still wondering when some weeks later she found herself formally presented to the lady. She thought afterward, that she should have known that she "never fussed" even if the boy had not told her so. The brow was so smooth, the eye so steady, the smile so bright, the voice so sweet and sympathetic, that in five minutes the teacher had repeated what the boy had told her and begged to know the secret of the other's peace of mind.

"Did he really say that?" laughed the mother glee-



fully. "It seems I have succeeded, but how little he knows what it costs!"

Then seeing the teacher's puzzled look she explained:

"When Harold was born and I was told I had a boy, I said to myself, 'If he is a strong active boy, as I hope and pray he may be, he will love all manly outdoor sports. He will run, and climb, and skate, and coast and swim. He will delight in daring things and will do them sooner or later whether he has my consent or not, but as long as he cares for me he will never really enjoy doing them, if he knows I am not willing. If I am to keep his full love and confidence, I must be unselfish, not try to cramp and hamper it to fit mine. I will try to make his body strong to endure both play and hardships; I will train his perceptions and judgment that he may as far as possible take proper precautions against mishaps; and then-when I have done all this, I will do something harder still, I will never burden him with my nervous qualms and fears.'

"It has been hard sometimes; I seldom sleep till he is safe in his room, but I never tell him so. I want to know all about his sports and he would not tell me if he thought it worried me. When he goes off with that terrible iceboat, I feel like—like literally tieing him to my apron string, but I don't. I only walk the floor if he is late, and thank heaven the ice-boating season is short. Wasn't it spring-like today? Another such day will spoil the ice for this winter. Thank you so much, Miss Arnold for telling me. It is worth all the effort if Harold really believes that 'Mum never fusses.' "—American Motherhood.

RAINY DAY BAGS

A very busy mother, who dreaded rainy days because her children fretted and cried during the necessary confinement from the playground, took a few les-

sons, while visiting her sister, in the art of managing little ones, and, since then, the dark days are a delight to the once whining boys and girls. Whenever the rain or snow makes outdoor exercise impossible, she brings out several stout bags and clears a space on the floor or table for each child, knowing that peace and quiet will reign all day.

In the bags are grains of white, red, yellow and "speckled" Indian corn, and the children delight to form circles, crescents, stars and dozens of other designs with the bright grains. A gay flag and speckled stars and red and white stripes absorbs the attention of the whole flock, or each child makes his own separate design. Sometimes an animal picture is cut from an illustrated paper, and the grains are arranged to show different colors—a little startling to adults, but satisfactory to the children as they proudly view red pigs or speckled horses. Once in a while a really beautiful figure, with colors artistically arranged, calls special approval from the mother, and the little folks are learning slowly how to arrange even difficult designs.

Be sure to get well ripened ears of corn, and do not allow the amusement to become common by bringing out the grains on every occasion. Let the children make the bags out of denim or ticking, shell the corn and do everything themselves.—Hilda Richmond.

REARING THE CHILD

STUDY MOST CAREFULLY ITS NATURAL GROWTH AND NOURISH THAT

"In trying to understand child-life, make two mental pictures," advises Barbetta Brown in the Ladies' Home Journal. "In one, draw the child as a block of marble, with mother, grand-mother, teacher, working away doggedly, relentlessly; chiseling. hammering, pounding it into what they are pleased to consider the



proper shape. In the other, draw the child as a plant, with roots firmly set in the soil of circumstance, with peculiar tendencies of its own toward growth, naturally, gladly reaching outward and upward to what was meant to be its blossoming. Then tell me which picture appeals to you as more nearly approaching truth. I have faith enough in human understanding to believe that none will choose the first, but all the last, to hang in their gallery of ideals. How much simpler the beautiful growing process than the harsh chiseling process! All that we who love the child have to do is carefully to keep in good condition its environment; to see that it gets its needed sunshine; to study most carefully its natural growth and nourish that, and perhaps gently and lovingly to prune it now and then."

HOW IT BEGAN

Man was experiencing his first ache. "It warns me," he reasoned, "that I have violated a law of my nature, and puts me on my guard against doing so again."

But just here he happened to discover some anodyne herb which put an end to the ache.

"Ha! I needn't trouble, after all—I can go on and do as I please!" he exclaimed, highly thanking his lucky stars.

And from such beginnings rose the great art of healing.—Puck.

We all reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to a better still, from that to one still more complete, until, by slow degrees, the perfect image is attained. Here the solution of the problem of sanctification is compressed into one sentence. Reflect the character of Christ and you will become like Christ.—Drummond.





"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

It is found when many people hold the same thought there is unity, although they may be separted by thousands of miles, and that all who are conected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine Unity. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or Unity and "Christian Healing," by Charles Fillmore, \$1.45; or Unity and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

Unity is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to ioin with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave., KANSAS CITY. MISSOURI.



CLASS THOUGHT

JANUARY 20, 1910 TO FEBRUARY 20, 1910 HELD DAILY AT 9 P. M.

Infinite Love fills my mind and thrills my body with healing life.

PROSPERITY THOUGHT

JANUARY 20, 1910 TO FEBRUARY 20, 1910 HELD DAILY AT 12 M.

In the Righteousness of God's Kingdom I am prosperous and successful.

EXTRACTS

Frem Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment:

As you understand, all physical inharmony is the outworking of some error thought which has become established in the subconscious. The way to get permanent healing is to declare the forgiving love of Jesus Christ manifest toward you and through you toward everybody. This forgiving love dissolves the errors, and cleanses the blood.

"Wash me whiter than snow" really means something. When the mortal concepts of life, of justice, etc., are washed from consciousness by the Word, the pure Substance of Spirit will be manifest, and we will know what it is to be transfigured, glorified.

Keep your mind filled with thoughts like these:



"I worship the Lord in the beauty of holiness." (Wholeness).

"I live in the peace, and the glory, the satisfaction and the wholeness of the One Pure Mind."

"Christ is glorified in me."

Think all the time about the Christ perfection in you and in everybody. The law is that you will reap the fruit of your thoughts. Do not turn the law against yourself by thinking on the negative side, but resolutely work with the Law unto righteousness, and it will bring you life and peace.

* * * *

The science that we teach is not a matter of opinion, but of Absolute Truth. To apprehend this Truth it is necessary to surrender the personal consciousness and return to the true attitude of Spirit, which is best described as "meek and lowly in heart." The little child, eager, yet patient and trusting, willing to take whatever steps may be necessary and to defer to the higher Wisdom. enters into the kingdom of Spirit in advance of the one burdened by the idiosyncrasies of the human intellect. The personal consciousness is a subtle adversary. Give it no place in your world. "Mental anguish" is a term that has place in suits in court for personal injuries. Absolute Truth recognizes and includes no terms of this kind and no attribute of the personal can enter into the concepts of the spiritual kingdom. There is but one Door, one Way, and that is the indwelling Christ. order to enter in, it is necessary to hold the whole man in the consciousness of the spiritual. Let go of this human concept of the duality in being, that evil is just as real as good, and hold fast to the Truth as it is in Christ Jesus.

* * * *

Man is entitled to all the prosperity that his operation of the law brings to him. Jesus teaches, "All that the Father hath is mine." The Father is the Storehouse,



From UNITY for January. '410, Kansas City, Mo.

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the universe of Substance. The limitation, the "certain amount" is man's estimate, depending in manifestation upon the faith we exercise toward God in his Supply capacity. If we fix a standard of amount and an arbitrary channel through which Supply is to arrive at our hand, we are in great likelihood of making work for ourselves; on the other hand, if we take God as the One Source and the One Channel and the Unlimited Resource, our prosperity will come probably in an unexpected way, and in an increased quantity.

A daily reading in Matthew 6th, from the 24th to the 34th verse would be helpful to you. In taking up this study, ask Spirit to illumine you, to interpret the teaching that you may know the Source and Law of Supply.

Of course if one prepares for days of disability, the days will come. When the night of unfaith shuts out God's providence the following day will bring with it all adversity that has been invited by anticipation. "As a man thinketh in his heart, so is he." God never fails; if our faith is steadfast we shall prove him always the prospering Father, the nourishing Mother.

* * * *

"The kingdom of heaven is within you." If you look outside for the kingdom you will not find it; if you look outside of yourself for anything you will not find it. God has made of you a center from which to manifest and radiate his good. No one has been able to defeat the law, and as long as you think that some source outside of yourself is going to prosper you the old experience will continue.

Stop right where you are, and resolve that you will become acquainted with the God of your being as he lives, and would show himself forth from the very center of your life.



QUESTIONS AND ANSWERS

Please explain:

"To comprehend the creation of the Almighty, we must grasp the idea in Divine mind. This is what is meant by studying mind back of nature."

"Get behind the thing into the realm where it exists an idea and you can draw upon it perpetually without

exhausting its source."

"Thy will be done on earth as it is in heaven." Why ask this if the "consciousness of matter and material things are transitory and will pass away from the whole race?"

What is the material but thought manifestation? And will our thoughts not always continue to manifest after we have learned to think right thoughts, even though the material will not be subject to bondage? For example, take Christ's body after the resurrection which manifested in a gardener's form, an unknown traveling companion, and in its familiar guise, and yet was not barred by locked door, vanishing whenever Christ desired.

If the universe is made of the ideas held in mind of "Being" is it through Being's thought or through our sense consciousness these ideas are brought into manifestation?

"It is only experienced as we become consciously one with it."

"When we make our selves one with it."—MRS. W. O. G.

To understand effects we must study and comprehend cause. Human science begins with effect and seeks to work backward to cause, proceeding by the method of deduction or subtraction from given data. The result of its investigations is a varied concatenation of human opinions, holding sufficient truth to make it seem plausible, but so mixed with error as to render it untenable. The Science of Truth begins with Cause and works by the process of induction or intuition. The One Supreme Cause is Divine Mind. Individual minds are not parts of the Divine Mind, because the One Mind is a unit and cannot be divided. Man's mind is a state of consciousness in the One Mind. When we realize this and know



that it is the One Divine Mind working in and through us, we are enabled to grasp the living Ideas through which the One Mind expresses. Every manifestation in the so-called natural world is the outworking of an Idea in Divine Mind. "Every world, that floats like an islet in the ocean of space, is filled with signs of his presence, just as the home of your friend is littered with the many evidences of his residence, by which you know that he lives there, though you have not seen his face. Every crocus pushing through the dark mould; every fire-fly in the forest; every bird that springs up from its nest before your feet; everything that is, all are as full of God's presence as the bush which burned with his fire, before which Moses bared his feet in acknowledgment that God was there." Get behind the effect into the spiritual or cause side of nature and work from within outward. You will then see that the Great Cause of all is infinite, both in the manner and in the measure of expression, and you will understand what it means to study Mind back of nature.

The spiritual interpretation of the passage, "Thy will be done on earth as it is in heaven," is "Let the without, the physical be brought into harmonious unity with the within, the spiritual."

The Scripture symbols "Heaven" and "earth" stand for mind and body. When man makes a conscious unification of all the forces and powers of his being, he will find his environment changing to meet the new conditions of his life and all will be established in Order and Harmony. Then will be fulfilled the establishment of "a new heaven and a new earth" promised in Scripture. The things of Spirit are readily discerned when we enter into the spiritual consciousness, and it is seen that Spirit is all, and beside it there is none other. In reality nothing is material. Everything is pervaded with the everywhere-present Life and Intelligence of Spirit, and only the ignorance of mortal thought prevents man from seeing that all is Spirit.



Thought manifestation is not material. If we allow error to creep into our thoughts, the manifestation will partake of the same nature and will be unreal and transitory, and apparently material. All habits of error thinking must be done away. The thoughts of God live and abide forever. They are right here now, ready and waiting for you to take them into your consciousness and "gather fruit unto life eternal."

The example you give of Jesus' body manifesting in different forms after the resurrection illustrates, what is called in the Science of Truth, the "fourth dimension." This is impenetrability; the process in which forms lose their apartness and become interpenetrating. It is the unity and omnipresence of Spirit, the omnipresence of the Trinity.

Nothing is brought into manifestation by sense consciousness except the changing formations of error thought. The sense consciousness does not create, it merely forms, and the results are not enduring. It is by the Living Word of Truth that all things are made.

We have said before that the Divine Mind is a unit and that man's mind is a state of consciousness in the One Mind. This explains the last two quotations in your letter. If God were a person, we could not make ourselves one with him, either consciously or unconsciously; but God is the great Omnipresent Mind and we can let this same Mind be in us. The will is the mental instrument by which you take conscious control of your thought. Your understanding is from God, who is All-Wisdom and Knowledge. When will and understanding unite in your consciousness, you will realize what it means to "Let the same mind be in you which was also in Christ Jesus," and the words, "Be of the same mind, one toward another" will take on a deeper significance for you. This is what is meant by making ourselves consciously one with the Father.

Do you believe in taking breathing exercise for spiritual development?—***



Efforts to gain spiritual development by means of breathing are open to question. We have known serious results to follow such practices. There is an inner spiritual breath, which advocates of deep breathing have not seemed to recognize. When one gets very still, and with attention directed within, comes in conscious touch with the Father, he may feel this inner breath and realize it in its fulness in every part of the organism. This is beneficial.

Do you teach that affirmations of Truth are prayer?—***

Yes. Jesus' statement, "Pray believing that ye have received, and ye shall receive" calls for the word of acknowledgment.

The prayer of affirmation is the prayer of faith.

Sometimes one finds it easier to ask and then affirm, but there is a higher realization of Omnipresence which knows that all things are here in abundance awaiting man's acknowledgment. One in this understanding simply takes his own by affirmation with thanksgiving.

Some time ago I had the pleasure of engaging in a very interesting correspondence with you in the matter of the immortality of the body. That I have not yet lost interest in the subject is evidenced by my present re-appearance upon the scene; this time to offer a comment upon the question and answer contained on page 358 of the June issue of UNITY.

The question is from a correspondent who asks "Does it not seem strange that no one has attained immortality if it is the result of right thinking?" You answer, that Jesus attained it, and that we are to follow him unto the same attainment.

Now, in the first place, does it logically follow that because Jesus performed this miracle it is also for us to perform? To answer in the affirmative is also to declare that all of Jesus' so-called miracles should be regarded as examples toward the performance of



which we should aspire. It would mean that we may pay our taxes by simply casting a hook into the water and finding in the mouth of the waiting fish the necessary coin; that when in need of a glass of wine we may have it by the transformation of a glass of water; that we may feed ourselves and our guests by drawing the food direct from the all-containing ether. I very much doubt whether you would subscribe to this in its literal sense, but would prefer to regard this class of miracles as symbolic rather than literal examples to be followed by mankind. In truth, is it not an impertinence to associate the need of wine or material food with so exalted a spiritual attainment as is implied in the ability to thus demonstrate over materiality?

But, aside from this phase of the question, let us assume, that, in the resurrection of his body, Jesus set us an example which we are all of us potentially able to follow. I note that one of your correspondents expresses the determination to send you a paid-up subscription to Unity for five hundred years. It is evident, therefore, that he expects to demonstrate his ability to remain on earth for at least another half millennium. This exemplifies in an unqualified and practical manner what I infer to be the hope of yourself and your followers: that by spiritualizing the body as Jesus did, you will be enabled to remain on earth for an indefinite period.

How long did Jesus remain on earth after the spiritualization of his body? Not over forty days. Has this fact no significance? Are we not arrogating to ourselves much wisdom when we declare that we will follow the example of Jesus in the matter of the resurrection of the body, but will make a different use of the result? Those who perceive in the resurrected, spiritualized body nothing higher than a means to enjoy a longer and more capable life on earth have assuredly missed the true meaning of the miracle. They are not followers of Christ. They are merely juggling with the Christ power for the attainment of selfish aspirations. In his spiritualized body Jesus did not remain on earth. As the winged insect of the air has no place in the stagnant pond from which it developed, so the spiritualized body has no place on the earth. It must of necessity seek another and different realm of existence. As well conceive of the butterfly remaining in its cocoon, or the



eagle hiding forever in its nest, as to picture spiritualized man clinging to this mundane speck of dust.

Believe me, with kind regards, Very sincerely yours,

CLIFFORD HOWARD.

Yes, it is good logic to reason that what one member of a given species has attained all may attain. That Jesus was very wise all admit, and he said, "Ye shall do these things and greater." He told his disciples and followers to go forth in his name and do things which to this day are called miraculous, yet he considered them part of the natural development of the spiritually minded man.

The law of mental suggestion is becoming universally accepted, and wherever intelligence is in evidence there mind is active, and suggestion possible. On the bottom of the ocean must be untold millions of coins, and it would require no great stretching of the imagination to conceive the possibility of suggesting to the fishes that they bring these coins and drop them at the shore line. Also the change of water to wine should be no miracle to one who understands the Power of the That all food is contained in the universal ether is admitted by physical science, and we are informed that German chemists are now making certain products used in domestic economy direct from the atmosphere. Everything in the world rests upon thought, and an understanding of ideas and words, and their relation to the One Great Mind will give man power to make transformations in every visible thing.

Jesus did resurrect his body and he is right in our midst to day. "Lo, I am with you alway." He "stood by" Paul at night and told him to go to Rome. He also spoke to the Great Apostle out of the omnipresence near Damascus. Thousands have testified to seeing, hearing and talking to Jesus. So we are safe in claiming that he is still here in fulfillment of his promise.



That we cannot see Jesus in his purified body proves just what we have been proclaiming for twenty years in these pages, that the material sense of earth, and all the conditions that have been built up by man in the sense state, are not true nor enduring, because the Divine Ideals have not been carried out. When men conceive that the Divine Idea of Substance is pure and incorruptible, unchanging and undying, and that man's true body is a perfect idea existing eternally in this incorruptible substance, they will be one with Jesus and see him and the Kingdom in which he rules.

Spiritualists assert that the spirit world which their mediums tell about is this spiritual Kingdom where Jesus is, but this is untrue. Those who have let disease and death destroy their bodies have not overcome as Jesus did and they are not in his Kingdom. To be where Jesus is requires not only goodness but power and understanding of the laws of mind.

We are getting closer and closer to our appreciation of the great truth that man dropped away from the Garden of Eden and submerged himself in the darkness of earth. That he died first in mind and next in body, and that he must regain that lost estate by restoring the former mental supremacy and through it overcoming disease and death. The last enemy to be overcome is death.

This spiritualization of the body idea raises the atomic vibration until the slow eyes of sense mind cannot discern it. This is the ascension of Jesus. But there is no disappearance or going away of the man nor his body, and the only death is the transformation of the mortal idea of life to the immortal.

When this understanding becomes universal men will no longer die, and the necessity of being born in infantile bodies will cease. Then will be fulfilled the prayer of Jesus, "Thy Kingdom come, thy will be done on earth as it is in heaven."





This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

THE WORD AND "THE WIRELESS"

Teaching by parables is an effective method, as proved by Jesus. An illustration gives the mind something to lay hold of, and when it works out conclusions for itself, as it is compelled to do in applying the parable, those conclusions are not only definite and clear, but they have an abiding quality. If a teacher can say that the truth he presents may be "likened unto" this or that he has given his lesson.

Absent healing has been more or less of a mystery to many; there has seemed nothing to which it might be likened. It has been known, believed in and practiced for ages; for, although men might not know just how it was done, they knew it could be done, and their faith has answered, in a measure, for understanding.

"He sent his word and healed them" wrote the Psalmist. The Centurion who asked Jesus to heal his servant, expressed his faith in absent healing when he said, "Speak the Word only and my servant shall be healed." In these days thousands are being healed by the sent Word. If they can gain an undertanding of how it is done their faith will have a surer foundation.

Now that wireless telegraphy has come to be an established fact and part of our work-a-day world, we

find in it a good illustration of absent healing. The following newspaper clipping gives a simple, clear explanation of the way in which the wireless works.

"How were the messages sent that saved hundreds of lives at sea last Saturday? How does wireless telegraphy act? The questions were put to H. M. Page, Director of Physics of Manual Training high school yesterday.

"The simplest analogy is that of waves on a pond," he said. "If you are on one shore and drop stones in the water one by one, I can tell on the other side by the waves that come across how many stones you drop. Every electric spark is like a stone dropped in the surrounding sea of ether. The waves spread out in all directions at the same velocity as light, 186,000 miles a second, that is several thousand times quicker than an ordinary telegraphic current.

. "The electric spark used in such instruments as those with which the Republic was fitted is from a half inch to one inch long and produces waves from 200 feet to 300 feet long. These are comparatively short waves, by the way; lightning flashes send out ether waves many miles long. The ordinary telegraph code is used, a single spark for a dot and a series for a dash.

"This instrument is quite simple. Several boys at the school have rigged up wireless plants of their own and communicate with each other right across the city. The transmitter consists of an electric battery and coil operated by an ordinary telegraph key. The current is inducted in another coil in which there is a break, producing the spark. This would be sufficient, but to help the ether waves to spread the wire is carried from the ground into the air in several branches, or antennae. The waves pass easily up these and out into the ether.

"When the wave strikes anything it can be felt, if that thing is sensitive enough. This is obtained by attaching to similar antennae a coil in which the current is too weak to pass unassisted through a wire less than 1-1,000-inch in diameter and 1-100-inch long that dips in an acid bath. When an ether wave strikes the antennae it presses the current through this wire and makes a click in the telephone receiver worn by the operator.

"Wireless telegraphy has reached a high stage of



perfection, but nobody has succeeded yet in directing the waves. They spread in all directions, that is why the messages from the Republic were received in many places."

When Jesus likened the kingdom of heaven unto certain things, it did not follow that the likeness held good in all points; and so, in likening absent healing to wireless telegraphy, it may be that in some respects they differ; but the illustration is not faulty in this account, because there is a similarity which is striking. The author quoted above admits that scientists have not yet been able to direct the ether waves in sending out wireless messages, but spiritual healers are not thus handicapped. They understand the omnipresence of the One Mind, and they know that the Word which they send forth is not only All-Power, but is also All-Intelligence and can be focalized wherever desired.

In our 5 o'clock healing meeting, we first sit in the Silence and enter into the realization of the Omnipresence of God and then we send forth the Word. who are receptive get the message of healing. times the conscious mind does not receive the Word first, but the subconscious gets it, and later it comes into the conscious and manifests as life and health or prosperity or light or whatever the individual is open to through his desire. At the 9 o'clock hour thousands of members. all over the world, unite in the realization of a certain statement of Truth. The effect of this concentrated thought as it goes forth in the Universal Ether cannot be estimated. Doubtless many who never heard of the Society of Silent Unity receive the messages it sends out. Their minds are open God-ward, and they take in the Word as it comes, not knowing the cause of the new comfort, the new light or whatever message the Word may have brought them.

Those who are in the habit of sending forth messages of love, and peace, and health and plenty to all



the world should take new interest and have stronger faith in doing so after studying the wireless as known to the scientist. We cannot tell how many thousands we help, and comfort, and encourage, and quicken, and heal with the Word we send out to all. "His Word runneth very swifty." It is "quick and powerful." "God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him."

-E. L. C.

THE OVERCOMER'S JOY

When once a soul gets a taste of the joy of the overcomer, nothing less satisfies forever after. One may think in the beginning of his efforts to put into operation Divine Law that he wants health or prosperity or some other good thing; but if he is earnest and faithful in his seeking, he comes in touch with a Presence and Power that is Itself the fulfillment of his desire. Things needful are added. When the mind discerns this Presence and centers itself in It, then demonstrations are made.

An overcomer is one who has, by faith, come in touch with God and counts all things as nothing that he may gain an abiding consciousness of Spirit. To the eye that judges by appearances, there may be times when he does not seem to be demonstrating; but he knows within himself what is going on, and he chooses "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." That is, he prefers to endure his overcoming experiences rather than to continue in the selfish sensual pleasures of the personal man.

When the old idea of a God of anger and punishment passes away, the mind is sometimes at loss to know how to account for the fact that severe experiences seem to come to those who believe in God as love. But a definite stand that it is not God's will for his children to

suffer, should be taken. This clears the way and gives the overcomer a chance. It keeps him from giving up in the "fiery trial."

Then a clearing-away is needed from the other side. There must be a removal of the "flowery beds of ease" idea. Jesus did not try to deceive his followers and make them believe that they could have him and the world with its vanities too. He said, "In the world ye shall have tribulation. But be of good cheer; I have overcome the world." The way out of tribulation, as here pointed out, is to rise above the world; to overcome it as Jesus did. If tribulation and fiery trials come, it means, overcome; get up out of the world, and let its follies and vanities and all that belongs to it, drop away. Nothing will be lost, and that wonderful thing, the overcomer's joy will be gained.

The point to be emphasized is, that we are not to enter into the spiritual life expecting it to be sadness and trial, but we are to look forward to it with joy, and delight ourselves in it, knowing that all which seems hard comes from the personal, and we may be free from it as soon as we will let go.

The refiner's fire is something to be rejoiced in, even in its midst, because by it, the mortal is made to loose its hold on "the world, the flesh and the devil," and leave the man free to express his Divine nature.

A spiritual work, peculiar to these "last days" is going on in many people. It is regeneration, and those who are going through it are bound together in a kinship stronger than any of earth. When regeneration begins in one, he does not understand the meaning of his experiences, but when he finds out that he is being quickened into a new creature and made an overcomer through Jesus Christ, he opens his consciousness to the joy Jesus promised, and seeks to adjust himself to the new order of things that the joy may remain and increase. "All ye are brethren" is revealed to him as a living Truth,



and he finds his interest and love reaching out to every soul that is reaching out for God. In the "fellowship of kindred minds" his joy is multiplied.—E. L. C.

"IN HIM WE LIVE"

The following encouraging letter from one of our correspondents will no doubt be of value to others. It is a blessed moment when one realizes Omnipresence, and begins to live in the consciousness of it:

I am very glad to say that I have found the Word which has certainly lifted me from the discouraged condition that had seemed to be all about me. In reading one day I found this statement, "Practice the presence of God as you would practice music." Perhaps these are not the exact words, but they give the idea. I repeated it to myself and thought it was a peculiar statement, and could not quite grasp it. In a day or two I came to it again and after thinking it over for a while, I dropped it. Finally, in searching for the freedomgiving Word, that came to me again, "Practice the presence of God," and I said, "That's it. Practice it. God is everywhere present; then as God is Life, Life is present with me. God as Health is now present with me. God as plenty is here now with me," and I seemed to realize as I never had before the Ever-Presence. I have at times been so quiet and neaceful, resting in the thought that God was caring for me.

The last Unity is so full of this same thought—"Thy Presence"—"The Quiet Hour"—"The Battle is the Lord's"—"Understanding." I needed the statement on page 439—"Stop revolving matters," for I realize that is one of my faults, instead of leaving all for Divine Love to settle for me. I am more at rest, and trusting in the Holy Spirit to protect me, provide for me and to bring all mv affairs into Divine Order.—E. W. H.



Behold What Manner of Love

The following are extracts from merely a few of the many letters we get acknowledging the help of the Spirit. We publish these good words of appreciation because we feel that the time is ripe to let it be known that the power of God is at hand and can be used freely by all who will lay hold of it. These few words of testimony are mere hints of the work—the great mass of healing that the Spirit is pouring out is not acknowledged. Jesus healed ten and one returned to give thanks. Doubtless a larger per cent gives thanks in this day, but we very often indirectly learn of cases of healing from this center that were not communicated to us. However, we are not looking for the glory of men; what we ask is the acknowledgment by everyone of the one true source—the Holy Spirit. "It is the Spirit that quickeneth, the flesh profits nothing."

About two weeks ago I wrote you asking you for help for a friend who, from most crushing financial disaster, and from a constitution always delicate, was in a critical condition from severe stomach trouble. She had been unable to retain anything, either food or medicine for days. A, to me, very strange thing happened. She wrote me of a wonderful awakening one morning with no pain, no nausea, no nervous terror, and feeling stronger than she had in years. It proved to be the day I wrote you for help for her, before she even knew that I had written.—Mrs. E. J. W.

I am feeling much better. I went to see and treat my little patient this morning, and this is what she said to me. "I am getting better slowly in every way. I am gaining in flesh, and am getting stronger than I was. Can stand on my crutches a little while at a time. The deformity of my body is improving downwards. My right hip has been dislocated nine years, and two weeks ago last Wednesday it went back in the socket." She wished her treatment continued,—W. H. F.

I am quite a bit better, and my daughter is clothed in her right mind, and she tells me she has learned to look to God for help.—H. M. A. C.

I am so glad to report that I began to walk without crutches in a few days after I wrote you.—Mrs. J. M. E.



My little girl is healed of her bladder trouble, for which I am so thankful.—Mrs. R. P.

The improvement in Mr. M's eye is wonderful, the eye ball has filled out and does not have that sunken appearance any more. The pupil is growing and pushing that white spot aside.

—M. M.

I cannot wait any longer before telling you how, last Friday a. m. a gall stone came from me as large as a pea; and can I help being thankful?—J. B.

The last statement you gave me, "I am no longer bound by false beliefs; I know the truth and the truth makes me free," has surely set me free. It set me free from a thought I had been trying to dissolve for three years. The best part of my re-generation is the new understanding that comes to me each day.—K. G.

My son who was taken sick with pneumonia the night of the 23rd., is healed. His fever left him and his appetite returned the night of the 27th.—A. D. M.

Will write you to say that my eyes are better than they have been for years. I use them for anything I want to do, and have had quite a little sewing that had to be done by lamp light these short days. You will know better what that means when I tell you that I have not used my eyes after dark for over twenty years. Praise God.—F. E. W.

Mrs. F's trouble was tuberculosis, and she was given up by the doctors in the summer. She is wonderfully better, says she has a new lease of life, and eagerly asks your help. Each time I have written you she has made wonderful gain. Mr. F was better but is now worse again. The money for them both has come in a wonderful way. I can never thank you enough for myself. When I began to take hold of the truth I only wanted to die. I was desperate, there seemed no way out.—Mrs. A. S. W.

It is truly marvelous what you are doing for us. I will not enter into details. The peaceful nights, the absence of that terrible octupus, fear, the blessed hope, and I am really getting answers to my prayers.—M. K.

I wrote you about two weeks ago asking you to treat me for stomach and heart trouble. I was better by the time my letter reached you, and they gave me no trouble at all any more. I am truly grateful to you for all you have done for me.—Mrs. O. E. G.



I feel that it is only right that I write you to say that I am improving in strength, physical and mental, for which I thank the giver of all good, and you my dear friends of Unity. My left arm is now filling out and getting round and plump. For such a long time it was thin and flabby.—S. A. A.

Just a word to let you know how baby is. I rejoice to say she is healed—is entirely well. I think she must have been healed intsantly for I have never heard a word of the trouble since I had her ask your help. She is five years old but signed her name to the letter I wrote you for treatment.—Mrs. E. S.

Enclosed you will find an offering for the good you are doing me. I am improved. I feel stronger, and my legs are getting straighter. I surely believe that I will be able to walk again.—P. G.

Since writing to you two months ago the eczema has almost entirely disappeared, and my hair has stopped coming out so badly, for both of which I am very thankful.—B. B.

Herewith is five dollars as a small thank offering for the benefits received as a member of the Society. I wish to report that my wife is now in the best physical condition she has been for several years.—C. L. M.

When I was in Kansas City, I attended your church on Tracy avenue the first time I ever heard of Unity. While there I received blessings of healing. I am gaining in knowledge and strength every day.—L. R.

A few weeks ago I wrote you to treat my daughter. Within a week she was well again, and has been freed from an annoying cough which had persisted since last June. I give thanks to you as I have already given thanks to God. I feel that I own much to Unity, as its convenient size enables me to carry it in my bag, and whenever the opportunity presents itself I read. Innumerable times when questions have perplexed me, I have found the answer in Unity.—S. A. M.

God bless you and your work. My report is, I am perfectly well now, thanks to God and you.—F. H.

I cannot possibly tell you how much benefit I have received from your treatments. The gallstone trouble is so much relieved that I feel like a different person.—R. H. B.

I am glad to say that the sore began to heal on my husband's body almost at once, and is now entirely well. I also am in good health.—Mrs. L. K.



His Word Runneth Very Swiftly

Many calls for help come to the Society by telegram. The following are reports of results in a few of these cases:

Within three hours after I sent you the telegram I was able to go down into my husband's business free from pain. We were busy all the evening up to eleven o'clock and I was better at the end of the evening than I had been for days. I do thank you so much for the strong helpful treatments, and praise my Creator for the fulfillment of his word.—J. W.

I thank you so much for the help you gave me after receiving the telegram. I had been sick since Thursday night, but we had all been trying to overcome my condition by holding good thoughts. Sunday I seemed just the same, so we telegraphed, and I commenced to be better right away, and was able to eat. Monday morning I went to work, and have been working ever since.—I. F.

My grandson is up and playing about the house. From the time the telegram reached you, he improved. After the nine o'clock vibration reached me he began sleeping. He is now healed.—Mrs. L. E. C.

I want to thank you for the help you gave me in answer to my telegram. I am perfectly free from the pain now.—L. M. F.

I sent a telegram to you on Wednesday night for treatment, as I had caught cold in the intestines, and had all the symptoms of peritonitis. About 9:30 p. m. I became much better, and had a good night's rest. Today I am absolutely myself. The cough and cold have also disappeared.—L. B. P.

Sent telegram about 10 a. m. Thursday. Appearances were all against the truth when I sent it. In the night time while sitting in the silence I had a visitation. I do not know what to call it, but have had many before, and have called them the answer. This one came to the appeal to Father, and was so real and true an answer to my prayer, and gave me such relief and comfort that I thought that no appearance would cause me to doubt in the least. But when several hours went by and just the relief I was looking for did not manifest as I thought it should, the mortal of me began to fear. But when I would center my mind on the within the answer would always be a positive assurance, "You have the promise, you know, you know." I had been up several nights and had household duties too, so reasoned thus—will send to Unity Society as an



added stay to my beilef until the truth appears. At about one o'clock the gathering broke on the inside her throat, and such relief and rejoicing in the house you may well imagine.—A. L. H.

Blessed Shall Be Thy Basket and Thy Store

Business has been flourishing since you began giving us prosperity treatments. I am much better; do not think I need treatment any longer.—R. T.

Last summer when I wrote to you for help, I was absolutely penniless, besides being about \$1700 in debt. I seemed to have absolutely no prospects. Within about two weeks after my final letter to you, I received in a most unexpected way about two thousand dollars (paid shortly in three installments). The donor also asserted his intention of giving me between two and three thousand a year for the next seven years. He also sent me a will made out in my favor, leaving me, in case of testators death, property yielding an income of about six thousand dollars per year.—R. T.

I am so thankful for the good fortune which has come to me that I must let you know. My long cherished desire to go abroad is accomplished, and I expect to leave for Florence, Italy, early in January. When I wrote you in November it seemed impossible that anything of the sort could happen, and now everything is arranged through some good friends who believe in my voice and talent, and Unity opened the way I am sure.—L. B. P.

I feel like writing a genuine love letter to you, with all the blessings, and numerous joys, of the wonderous wave of prosendearing terms I could possibly call forth in this ecstatic moment, as I look back over the past year and realize the many perity that has swept over us, and of the marvelous spiritual uplift in our home, where harmony and peace and love now reign.—Mrs. J. R.

Some time ago I asked you to treat my husband, and wish to tell you that he has changed in many ways since then. He is patient with the children, has no signs of rheumatism, has had a hundred dollars of debt, and is rapidly paying the rest. He is kind and gentle as he was when we were first married.—Mrs. G. E. C.



Thanks so much for your treatment for success. I obtained a good position. Enclosed find love offering.—C. R. D.

Your letters containing the Prosperity Dollar, received, for which please accept many thanks. Even before your letter reached me I received five dollars from an unexpected source. I am so much happier since reading your literature—L. P.

I want to thank you for the help we have received through your treatment. Our business is improving, and everything looks much brighter.—Mrs. C. H.

Where the Spirit of the Lord is there is Liberty

I have certainly been helped. Feel much stronger. I have always been a heavy smoker, but soon after writing you the desire left me. Went to the cigar store several times, or at least to the show window outside, and something turned me away. Could not account at first for the peculiar experience. It finally dawned upon me that the Unity people were treating me, and thought at the time to help myself a little, and had no further desire for smoking.—J. S. H.

All my life I had been in bondage to the false belief of inherited appetite for strong drink. I tried everything I ever heard of to break away from the appetite, but these did not heal me. Through the application of one of Mr. Fillmore's Bible lessons on temperance, I gradually became free and happy.—C. L.

On October 29th, I wrote you asking treatment for my son for drinking and cigarette smoking. I am indeed surprised at the wonderful improvement. For three weeks I saw no change. Finally he went to bed and was not able to sit up for one week. During this time I carried him nourishing food, and put my whole soul on him mentally. At last he said, "Mamma I am never going to drink again, or smoke cigarettes." He is now able to take solid food, his eyes are bright, in fact he is his former self.—E. M. G.

Mr. S. is getting along nicely. He is improving in health and strength rapidly. He has quit smoking; has no desire for it.—D. N. S.

The habit of saying, "my cough", "my rheumatism", "my deafness" etc., should be dropped, for "Death and life are in the power of the tongue."



NOTES FROM THE FIELD

JENNIE H. CROFT.

The Center at 4237 N. Robey St., Chicago, under the management of Mrs. Helen Russell Harmon and Mary Brewerton de Witt, has added a new class to the regular work. This class is called "The Circle of Universal Harmony," and is open to anyone who may apply for its healing and uplifting influence and higher soul attainment through the spiritual power of music. For enrollment apply to Harry A. Tolman, at the above address.

Mr. Harry Gaze, formerly of Boston, Mass., is now pastor of The New Thought Temple, Cincinnati, Ohio.

Mrs. Grace M. Wingate, who formerly conducted one of our Unity Branch Libraries in Spokane, Wash., has now taken up the work in Tacoma. In addition to handling our literature she has opened her home once each week for a class which meets for the purpose of studying the lessons as sent out by the Unity Correspondence School. We recommend Unity readers to Mrs. Wingate's ministrations, believing that a strong Center may be built up by united effort.

The Truth Center of Montrose, Colo., held a Thanksgiving meeting on Thanksgiving evening, and, feeling that Unity had been a great blessing to the members of the Center, a love-offering was sent to the New Unity Building Fund, accompanied by several expressions of gratitude. Mrs. Elizabeth Schnur is the leading spirit of this successful Center.

The meetings of the New Thought Class in Cleveland, Ohio, are held at the home of Mr. and Mrs. E. T. Smith, 2220 East 97th street. The Class meets every Friday evening.

Vegetarians are often at a loss to find a place where they can get the cooking as they would like it. Miss Lucy Boyer, 411 Oriental Ave., Atlantic City, N. J., serves vegetarian meals to those who prefer this sort of cooking, and many of our people go there for rest and recreation under conditions satisfying their taste.

Mrs. E. S. Myers, 264 J. Street, Salt Lake City, has opened a class for the teaching of the "Science of Right Thinking, Speaking and Doing." We are glad to note that this



class is very successful and we recommend our people to give Mrs. Myers a call.

Mr. and Mrs. J. N. Ransier have opened rooms at 13 and 13 Maxwell Building, Asheville, N. C., and have established a Center of Truth where meetings are held every Sunday afternoon at 4 o'clock. The rooms are open for reading all of the time, and Unity Literature may be found here.

Mrs. Annie Rix Militz of the Home of Truth in Los Angeles, Cal., has instituted Noon Meetings in that City which are held in Blanchard Symphony Hall, 232 South Hill St., every Monday from 12 to 1. Practical Takes to Business Men and Women are given on the Power of the Mind. Freewill offerings.

The Psychic Science Building, which has been erected at 1821 California St., Denver Colo., during the past summer, was formally opened and dedicated in November. Rev. J. Howard Cashmere is pastor of The First Psychic Science Church.

Mr. Le Roy Moore continues his good work in the field. He is engaged to teach classes in Nashville, Tenn., and in Ashville, N. C. Other calls are being given him to teach courses of lessons and to lecture. Address him at 3241 Michigan Ave., Chicago, Ill.

REQUIREMENT

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's
Nature's and Duty's; never are at odds.
What asks our Father of his children, save
Justice and Mercy and Humility,
A reasonable service of good deeds,
Pure living tenderness to human needs.
Reverence and trust and prayer for light to see
The Master's foot prints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise,
A life that stands as all time lives have stood,
Fast rooted in the faith that God is good.

-Selected.





CHARLES FILLMORE, Editor. MYRTLE FILLMORE, Associate Editor. JENNIE H. CROFT, Assistant Editor. LOWELL FILLMORE, Business Mgr.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the Unity wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

New York: Brentano's, Fifth Avenue and 27th Street, New York City;
Roger Brothers, 429 Sixth Avenue, New York City.

Boston: The Metaphysical Club, 30 Huntington Avenue.

Hartford, Conn.: E. M. Sill, 89 Trumble Street.

Washington. D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building.

East Duval Street.

East Duval Street.

St. Paul. i nn. W. L. Beekman, 55 East 5th Street.

Chicago: Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.

St. Louis: H. H. Schroeder, 3537 Crittenden Street.

Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.

Los Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.

San Jose: Wm. Farwell, 275 North Third Street.
San Francisco: The Occult Book Co., 1141 Polk Street, near Sutter.
London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon,
W.: Higher Thought Center, 10 Cheniston Gardens, W.



THE UNITY BUILDING FUND

The money to build the New Unity Inn, and enlarge the present Unity Building is gradually arriving. To date we have received in cash and pledges about \$4000. This leaves quite a bit on the way, but it is still coming. We are continually giving thanks and creating in mind that which we desire.

This is a great work and its magnitude grows upon us as we see the tremendous possibilities in the principles we are teaching. Our earnest desire is that all men may have the advantage of understanding the Law of Laws, and thus recreate the race.

May the Kingdom of God and his righteousness be with you and your prosperity be built on a firm foundation.

THANKS! THANKS! THANKS!

The Unity Force in every department have been generously remembered this year by friends in many directions, and desire to one and all express thanks. The Christmas cards, souvenirs, calendars, confections and other valuable things have brought with them loving thoughts, which are prized above all. We may have overlooked a personal acknowledgement but assure you that your remembrance was appreciated, and ask you to accept this as evidence of our gratitude.

Inclosed is a love-offering and with it a prayer that your strength, and wisdom, and power, and inspiration as well as financial supply may be greatly and abundantly increased, for you are doing a noble work for the world, in which I would that I might personally help. I always feel an inflow of light-vibration-force just before receiving your magazineand at the time. If you ever quote from my letters you are welcome to use my full name, as I know it is much more helpful to some people, in that way, and I cannot see why anyone should object to testifying openly to that which they have proved, or believe in. I admire your statement for this month more than any I have yet heard. It awakes the strongest chords of reciprocity within my being. I have been embodying it in many ways and will more completely. Blessings rest upon you and abide with you throughout the year. SUSANNE MATFLOWER.

A happy and prosperous year will be yours if you hold happy and prosperous ideas in your mind.



UNITY '89

A YEAR'S PROGRESS

Unity's steady growth has been more marked during the year just closed than in any within its history. Every department has felt the forward impulse and gains are reported on every side.

A new Optimus printing press and a linotype machine were installed this year, and a large amount of printing has been done. At the first of the year, 11,000 copies of the magazine Unity were printed, and the number has been increased so that at the present time 16,000 copies go out every month. A 5,000 edition of Charles Fillmore's book "Lessons in Christian Healing" has been issued and the edition is now almost exhausted. A 60 page Vegetarian Cook Book, containing 400 recipes, has been published, and also a 5,000 edition of Cady "Lessons in Truth." Besides this, tons of booklets and tracts have been printed and much free literature has been sent out. The Weekly Unity, issued especially in the interest of the local Society, was founded May 15, 1909, and has regularly appeared ever since. The magazine Unity has been increased in size from a 68 to a 100 page magazine.

Workers have been added in all departments, until we are very much crowded for space.

The demands of the work have been such that the past year has seen a movement started for more room. A lot adjoining the present Unity Building has been purchased and plans are being laid to begin the erection of a new Vegetarian Inn, and also to enlarge the building we now occupy. \$50,000 is the sum required to carry out the plans for both structures.

In April of 1909, the Unity Correspondence School was work, and of giving to all who desire it, a systematic, orderly presentation of Truth. Over 800 students have been enrolled, and the work steadily increases.

The Society of Silent Unity, which takes care of the absent healing, has nearly doubled in the extent of its ministry during the past year. This is a very important part of the work. An average of 35 certificates of membership are issued every week, and about 6,000 people are treated daily. The members, and others desiring treatment are in all parts of the world, but are all bound together in that spiritual unity which knows no distance or separation.

The local healing department is taken care of by several teachers and healers who are in attendance upon the second floor of the Unity Building. Their work has also increased, and more healing rooms are required.



Twenty-seven new libraries have been started in various parts of the United States during the year.

For the blessing of the Spirit upon the work in all its branches we give thanks, and go forward with renewed strength to the ministry of the coming year.—Weekly Unity.

IT IS TRUE

Yes, just as true this month as it was last—you can have three subscriptions to Unity for \$2.00.

I believe in Unity. It seems such a mistake to find Unity classed with "New Thought." It is certainly not now, but as old as the Bible itself. I should call Unity an illuminated explanation of the mysteries of the Bible, long delayed.—Mrs. H. J. T.

Please say to Mr. Fillmore, I have now finished the third reading, or more properly studying, of the wonderful book, the twelve lessons, and find it so absorbing I do not feel I can ever lay it aside.—Mrs. O. F.

I have just entered on my second year as a subscriber to Unity, and now I could not do without it. Many times when I am in doubt about anything, I just open one of my magazines and always find comfort there. It has been my comfort when everything seemed dark and discouraging. I am beginning to see light where all was darkness.—M. S.

It would take the time of a correspondent writing eight hours a day every day in the week to answer all the requests for dream interpretations that are received at this office, therefore, do not be offended if we have not replied to your letter. Any old king can dream a dream but it takes a Joseph to interpret one.

We are planning to enlarge the children's magazine, WEE WISDOM, and charge \$1.00 per year for it, instead of 50 cents, the present price.

Many questions are laid over to be answered as soon as the editor has time.



CORRESPONDENCE SCHOOL

The Correspondence Course has helped me greatly to realize the One Presence, and is changing and uplifting the work with pupils. I see him always, the Omnipresent Intelligence and Love.—H. A. S.

These lessons are opening the gates of the City Celestial for me, and like John, I see a new heaven and a new earth. I find the Christ within rebuilding my body.—L. F.

I cannot tell you all the good received from this grand and glorious revelation of, "I am in the Father, and the Father in me."—N. F.

You make things so plain. "God as Principle," is easier to grasp in your explanation than I have found it elsewhere.—P. B. S.

The lessons have been a great help to me because you bring out everything so clear that a man can't help but understand all of the different points you want to bring home. I have never read anything so clearly expressed as you do it in the lessons.—J. U. VB.

Returned my first lesson after copying it, and feel so pleased over it. Only wish I had known more of your good work long ere this, and had my twenty-fourth lesson instead of the first. I am happy over my enlightenment from God through you.—J. S.

These lessons have helped me in every way, and every time I read them new light comes into my consciousness.—
A. T. H.

I am more than pleased with the lesson, and find it very instructive, and full of the Truth.—Mrs. J. W.

UNITY SOCIETY CORRESPONDENCE SCHOOL

Students can enter at any time. For particulars address, Unity Society Correspondence School, Unity Building, 913-915 Tracy Avenue, Kansas City, Mo.

Students in the Correspondence School who have been taking a holiday during the Christmas season will please remember that it is over and that they should be about their work again.

Your little magazine is hailed with delight each month. I particularly enjoy the S. S. Lessons, and get much from them.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every six months or it will be dropped from the Directory.

ARKANSAS

ROGERS. TRUTH CENTER AND UNITY BRANCH LIBRARY. Friday meetings at home of Mrs. H. L. Stroud; Wednesday evening meetings with Mrs. J. T. Roberts.

CALIFORNIA

- ALAMEDA. Co-Operative Truth Center, Library and Reading-Room, 2309
 Santa Clara Avenue. Unity literature.
- ALAMEDA. Home of Truth, cor. Grand St. & Alameda Av. Unity literature.
- BERKELEY. FREE READING ROOMS, 1721 Berkley Way. Alice O. Kelley. Manager. Unity Branch Library.
- CORNING. MRS. EDITH J. WILSON. Unity Branch Library.
- FRUITVALE. TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM, 402 Shuey Ave. Mrs. L. G. Fisk, Manager.
- GLENDALE. CENTER OF TRUTH AND UNITY BRANCH LIBRARY, 432 W. 4th St. Mrs. Zona Maxson Pringey in charge.
- LONG BEACH. NEW THOUGHT HOME. Rear 147 American Ave. Dr. W. S. Hooser and Mrs. Laura A. Wilson, Teachers and Healers. Unity Literature.
- LONG BEACH. New Thought Center and Metaphysical Library, 10
 American Ave. Mrs. Sarah P. Connley Manager.
- LONG BEACH, Home of TRUTH, 215 West 4th St. Mrs. Emily J. Riley, Speaker and Teacher; Frank L. Riley, Healer. Present and absent treatments.
- Los Angeles. Metaphysical Library and Reading Room, 611 Grant. Bldg. Unity literature.
- Los Angeles. The Los Angeles Fellowship. Office and Reading Room-Blanchard Bldg., 232 S. Hill St. Reynold E. Blight, Minister. Public Services, Sunday 11 a. m., Blanchard Hall, and otherwise, as announced.
- LOS ANGELES. Home of Truth, 1327 Georgia St. Christian healing and teaching. Spiritual Teachers and Healers prepared for the ministry. Mrs. Annie Rix Militz, teacher and speaker. Phones, Home A 3167; Sunset, Main 8045.
- NAPA. Mrs. Ralph E. Wilson, Unity Branch Library.
- OAKLAND. REST READING ROOMS AND HOME, 719 Fourteenth St. Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library.
- PASADENA. MRS. S. MILLSAPS, Unity Branch Library. 253 S. Mentor Ave. Teacher and healer.
- SACRAMENTO. Home of Truth, 1235 I St. Unity literature.
- SAN DIMAS. MRS. G. E. CRAMER. Unity BranchLibrary. Classes taught in Practical Christianity.
- SAN DIEGO. DIVINE SCIENCE HOME, 1330 B Street, Rooms 6 and 7. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.



- SAN DIEGO. HOUSE OF BLESSING. 2109 Second St., cor Hawthorne. Sunday Services 11 a.m. Wednesday, 10:15 a.m. Friday, 3 p.m. Myra G. Frenyear and Ida Mansfield M. Wilson, ministrants, Unity literature-
- SAN MATEO. New Thought Center and Unity Branch Library. 27 Griffith Ave. Miss Edith L. Moore, Manager.
- SANTA CLARA. Instruction in the Science of Healing Through Divine Mind. 1258½ Liberty St. M. Elizabeth Anderson, Teacher, Tuesdays, Wednesdays and Thursdays, 1 to 4 p m.
- SAN FRANCISCO. HOME OF TRUTH, Country Man's Bldg. Between Van Ness and O'Farrell. Unity literature.
- SAN FRANCISCO. NEW CENTER OF TRUTH, 912 Fell St., Mrs. Lizzie Robe, Manager. Unity literature. Teaching and healing by correspondence only.
- SAN JOSE. Mrs. R. P. WILLIAMS, 169 North 4th St. Reading Room and Circulating Library, Open daily from 1 to 5 p. m.
- SAN JOSE. HOME OF TRUTH, 275 North Third St. Unity literature.
- VALLEJO. Frances J. Babcock, 803 Capitol St. Unity Branch Library.

COLORADO

- ASPEN. MRS. M. L. Ross, Unity Branch Library.
- DENVER. COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave. Unity literature.
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SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

by

Annie Rix Militz.

INTRODUCTION.

It has been claimed by certain occult teachers that one cannot advance in spiritual life so long as one is in business or in any way engaged in material affairs. This is one of those half truths that so often discourage the young student and cause him to take fanatical steps or utterly abandon the pursuit of the spiritual life through believing it is not for him.

It is true that one who is given over to money-getting or mentally enslaved to drudgery cannot expect to attain heavenly heights. Indeed, they are not seeking such attainment. But the one who does desire it should realize that he can begin just where he is and make his work a mighty means of advancement, turning it from being a hindrance into a stepping-stone. His mind must be set right regarding his work until all sense of its burden and materiality has passed away and those features in it that are untrue, dishonest and unworthy of a man of God have been redeemed.

Man decides the nature of work making it noble or degrading according to his attitude in it and towards it. Any work that is for the good of humanity, even the most menial, can be elevated by the workman who serves the divine One in all.

The following talks upon housework and its meaning in the spiritual life apply to all manner of work.



The topic, housekeeping, is chosen to make the application less abstract, but those who can read between the lines can see themselves all housekeepers, men as well as women and the women of leisure as well as the busy housewife, all keepers of the temple of God. Your body is your house; your mentality is your garden; your character is your earth. All these are subject to your spirit, the Master of the House.

In this temple-house of God—your thoughts and feelings as well as the members of your body can hold devotional services daily by doing all things for the Lord only. There is no piece of work but what may be a sacrament and an opportunity for bringing forward the high and holy One who is on its way proving itself, all in all.

As this study upon concentration is presented under the headings of the days of the week, a word as to the significance of this division of time will not be amiss.

The formation of the seven-day week while having a certain natural cause in the changing phases of the moon (these have been arbitrarily numbered four, whereas there could be as many phases as a compass has points) is essentially religious and symbolizes a perfect round of devotion. Among the pagans the days were consecrated to the gods of the seven planets, Sun, Moon, Mars, Jupiter, Mercury, Venus and Saturn, but among the Israelites, the God-illumined people, they were devoted to the One.

It is ancient teaching that there are seven aspects of Deity (the seven spirits or angels) and that Man, as the image of God is a seven-fold being. The Bible teems with symbols of seven in connection with God, from the seven days of Genesis to the seven angels of Revelation.

When the seer who gave us the account of creation in Genesis described his vision, he presented the different manifestations or aspects of God's presence in the terms of days of the week. These are given as sequen-



tial stages, but spiritual perception reveals God as ever creating or manifesting himself in all his aspects, simultaneously, as seven rays of light are flashed at once from a fixed star. The old belief that God created a world in a week and then abandoned it to its fate, as a clock-maker might do with a clock, is passing away and spiritual reasoning portrays the omnipresent changeless God as ever manifesting his wholeness throughout eternity.

Each day of the seven is a period of illumination from and upon one of the aspects of our divinity. Therefore to fill a week with right meditation is to have a rounded period of enlightment concerning one's own true being.

For this reason a week of concentration practices is described. Continuation in these practices must eventually reveal the Supreme Master enthroned within the devotee, who, when acknowledged and obeyed will keep the mind poised and strong in perfect power of concentration without effort and finally without practice.

THE FIRST DAY. SUNDAY---REST DAY

This is the day of new beginnings, wherein we take a fresh start. "Old things are passed away behold I make all things new." It is the resurrection day, this Sabbath of the Christians, and it was chosen to take the place of the old Jewish Sabbath for the benefit of the early Christian converts who still clung to the idea that one day must be esteemed especially holy and could not receive the liberty of the Christ who knows all days to

The seventh day was the Sabbath of the old dispensation, the first day is the Sabbath of the new. This day will continue to be set apart so long as men feel work to be a burden and a curse and so long as men work for something and some one else besides the ideal. But to him who has found the truth that work is joy, and activ-



be alike holy.

ity which blesses others is ever divine, there is no need of a special day of rest, for he rests in working never knowing weariness or bondage.

"The Sabbath was made for man and not man for the Sabbath," (Mark 2:27) and was intended from the first to be a reminder to man, that "there remaineth a rest for him," a final attainment of perpetual rest in the midst of and one with ceaseless activity—the divine paradox, identity of rest and activity.

The spiritual quality for which each day stands permeates and fills all the other days in the well-ordered harmonious life. The Sunday is the day of serenity, stillness, poise, repose, and these qualities in truth overshadow and bless all the week days.

Sunday's word is Peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," (Is. 26:3). "Thus saith the Lord God the Holy One of Israel, In returning and rest shall ye be saved, in quietness and confidence is your strength," (Is. 80:15).

Early Sunday morning let us fill our hearts with meditation upon Peace, and let the thought run all through our week, that all our activities shall begin with Peace. The first practice of right concentration is the stilling of the mind. The human mentality is like a mirror whose reflections can be perfect only as the mirror is still; or like a lake which must be smooth and still, without a ripple in order to reflect the objects upon its surface.

Sabbath-stillness should begin every day—not planning and hurrying with sense of so much to do and so little time to do it in. Five minutes with this Truth of God, that all things are now done and finished in the divine Mind, there is nothing to do, no one to set right, no problems to solve, will work like a charm upon your faculties and instead of being tired even when you begin your day, everything will work so smoothly, fairly "do-



ing themselves," that when evening comes you will be just as fresh as you were in the morning and you will lay your head upon your pillow like a baby, who has no sense of weariness but only readiness for refreshing sleep.

Let us remember:

"Every day is a fresh beginning Every morn is the world made new."

The great Creator of all that really is, ever creates and manifests true being which is bright and fresh and new; nothing is stale or dull in God's world. This source of your originality, invention and skill is your divinity. "All things were made by him and without him was not anything made that was made," John 1:3.

"And God saw all that he had made and behold it was very good." Gen. 1:31. From these statements of Scripture, we logically conclude that that which is not good is not really made—all that offends, the corrupt, the decaying, the ugly and the inharmonious are outside the realm of the true. (Matt. 13:41.)

The newness of God's kingdom we indicate by arraying ourselves in new fresh garments on Sunday and while we don these, our silent prayer can be worded, "Behold! I make all things new." New garments typify new minds, new hearts, new bodies. The new man of the resurrection is the theme for concentration on the First Day of this holy week; the new creature whose formation or regeneration is not with striving and hard work, but in peace and by inspiration.

Sunday is the day of light and brightness as the name signifies. Sabbaths are a thing of the past, "an abomination unto me * * * even the solemn meetings." (Is. 1:13).

Each day of the week is named after a god who it was believed presided over a planet. Sunday is the day of the sun, Monday, the day of the moon; Saturday, the day of Saturn. In our meditations we will sail our men-



tal ships upon the current of these ancient beliefs, for even our work of today is arranged along the lines of these pagan devotions. And we will take these symbols out of the darkness and superstition of paganism into the light of truth: Thus, the sun stands for the one God, the universal Good, who is the real light of the world. "Ye are the light of the world, the sun of righteousness with healing in its beams."

Sunday's work is like the shining of the sun, which fructifies and blesses by simply being without strife or effort. So the inspiration and the joy of truth redeem us from the curse associated with work and all we do is accomplished by the Divine One within us. "My Father worketh hitherto and I work."

"Sanctify my Sabbaths." We fulfill the spirit of the fourth commandment by making every day holy unto the Lord, knowing it is lawful to do good every day and that all days are the Lord's Day. Like yeast in the flour, so shall the ideal day of union between rest and work leaven all the days. Already here is a perpetual Sabbath observed the world around, for:

"Christians worship God on Sunday, Grecian zealots hallow Monday, Tuesday, Persians spend in prayer, Assyrians, Wednesday revere. Egyptians, Thursday; Friday, Turks, On Saturday, no Hebrew works."

But the true worshippers, worship God in Spirit and in truth every day of the week, so the First Day simply becomes a time to express that worship in a certain way, the Second Day in another way and so on through the Sacred Seven.

The true holy day, is a holiday, a time for recreation, a time to realize the innocence of pleasure and that all real enjoyment is spiritual. Knowledge of Truth enters us into the Spirit of work and play alike, and then whatever we do glorifies God and honors man. It is said that Jesus, one day, seeing a man working on the



Sabbath said to him, "Man, if thou knowest what thou doest, blessed art thou. But if thou knowest not what thou doest, cursedst art thou and a transgressor of the law." Paul expresses somewhat of the same idea "Happy is he who condemneth not himself in that thing which he alloweth." Rom. 14:22.

Throughout Sunday let your practice of concentration be serenity, Oneness of mind; let a radiance of peace fill your aura. Excitable natures often find it difficult to concentrate; such should consciously have a Sabbath-calm some part of every day.

A lady, who was all wrought up one day in the midst of moving out of a house while some one else was moving in at the same time, and whose goods must be removed within a short space of time, recognized that she had reached the place where distraction and confusion were holding carnival in her mentality, and deliberately dropped everything and calmly sat down in the midst of the confusion and for five minutes withdrew her mind utterly from her surroundings, turned to the Spirit with the words, "Thou wilt keep him in perfect peace whose mind is stayed on thee." The rest and recuperation of those five minutes were beyond description. She rose a new woman with fresh powers and her whole work was transformed.

You, whose muscles become tense, whose nerves get on edge, relax often, let go, remember your divine being as you silently and slowly breathe these words: "The serene, calm, restful, trustful Self now accomplishes everything in and through me perfectly and without effort."

Look not into the future, dwell not upon the past. The present is the only time with Spirit. Train your thoughts to remain in the present and not stand atip-toe peering into the future and hop about from one worn out subject to another. Then your plans will come through your prophetic sense, then your reviews will have a profitable bearing upon the present. Dignity and majesty



mark the nature whose power of concentration is perfect. Get withal childlike and simple, with a joy that gives no reason for being plasticity and stability united.

Let the endless sabbath of your soul baptize your whole being and give a holy gladness to every day of the year.

PEACE BE STILL.

GOD ONLY

LOUISE ADRIAN.

What do I see in the sunlit sky,
In the feathery clouds that go sailing by,
In the mountains grand, in the valley fair,
In flowers and birds, in river and lea,
Anywhere, everywhere, what do I see?
God Only.

What do I hear in the sweet summer breeze,
In music of songsters at home in the trees,
In the murmur of waves as they roll in shore,
In the tones of the organ, as master hand
Calls forth notes uplifting, and solemn, and grand?
God Only.

What do I feel in each glad heart-beat,
In the knowledge that life is full and sweet,
In the love of friends who are dear to me,
In my inmost soul when I kneel to pray,
As my thoughts are turned to his love each day?
God Only.

Nothing but God do I know or see, For he is everything to me.

This beautiful benediction of the Jewish high priest always left a lasting impression upon the congregation: The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.



TEMPLE TALKS

BY CHARLES FILLMORE

(Extracts from Talks in Unity Auditorium, Kansas City, Mo.)

In Scripture, the two aspects of the soul, the inner and the outer, are called brothers. Cain and Abel and Jacob and Esau, represented these two attitudes of mind, which are more or less in conflict. The outer thoughts crystallize about a center of which environment is the standard, while the inner thoughts see beyond into the realm of causes. Hanani is this inner soul consciousness, which reports to Nehemiah, the outer, that all is not as it should be at the deeper spiritual center, Jerusalem.

It is a wise man that listens to this brotherly message and heeds it. Every day we meet people who are so happy in the world that they are neglecting the needs of the soul. A man should find this center of consciousness and build it up. The integrity of the whole depends upon the perfection of all the parts, and if there is weakness anywhere suffering will eventually follow.

The "walls" of Jerusalem are built of the substance of faith in the reality of things spiritual. If you have not this faith you are open to invasion by mortal thoughts from every direction. The remedy is repentance, and fasting and praying.

When John the Baptist came crying "Repent ye! repent ye!" according to the original Greek his message was, "Change your mind! change your mind!" Some people find it necessary to have a great revulsion of thought in an experience called in religion "conversion." Others find that the change comes gradually, and that the new state of consciousness is the result of a new understanding of their relation to God. But the ultimate



is the same. We are brought face to face with certain errors of thought and we have to admit before the Supreme Judge that we have been in error and are willing to give up and do right. This, in a mtaphysical sense, is "fasting and prayer." We deny our sinful thoughts, which means all thoughts and limitations that fall short of the Supreme Ideal, and we affirm our Unity with Divine Mind in its perfection. This carried to the ultimate covers more ground, and brings much larger results, than the usual "conversion" in the orthodox church. There, sin is confined to moral delinquencies, while we find that sin extends also into the mental and physical, and that we are not fulfilling the "law of Moses" until we have redeemed both soul and body.

* * * *

Every metaphysician should take two things into consideration: The Divine Law, and his relation to the realm of effects. Under the Divine Law we have the greatest liberty, and may with true logic prove that "The earth is the Lord's and the fulness thereof," and that we may therefore enjoy all things without stint or limit. But we find ourselves surrounded by human environment. Certain established customs and rules of conduct meet us on every side that are not in harmony with the Divine Law, but which it is not expedient to oppose. Here is where tact and good judgment are required. The best and safest way to settle the many questions that arise in this relation is to seek and do that which will bring the greatest good to our fellowmen.

Sometimes it comes to me to stand up for Principle and strenuously oppose certain well established human customs; again I find it expedient to conform to the world's way for a season, because it is for the best interest of those I wish to help. Good judgment and tact make smooth the way of the metaphysician.

Paul was a gentleman and not a crank. He recognized the rights of those who make up the social world,



and when accepting their hospitality would not outrage their standards of conduct. His policy was: while in Rome, do as the Romans do.

It is often claimed that Paul sanctioned meat eating, but the question to be solved by him was whether the Jews should eat food which had been offered to heathen idols. Paul held that it was a matter of conscience, rather than food, and must be settled from that standpoint.

If in our eating and drinking we do it to the "glory of God," we shall not go wrong. It is not to the "glory of God" that any of his creatures shall suffer in order that I be supplied with food, hence I should confine my diet to that which will "give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God."

The slaughter of animals for human food does cause men to stumble spiritually. In some countries butchers are not allowed to sit on juries, because of the well-recognized fact that they are cruel and blunted in their respect for life.

All those who eat meat are helping to keep up this occupation that brutalizes those who are engaged in it, hence all meat eaters are accessories to their crimes and must suffer with them. And it is a metaphysical fact that the brutality and cruelty of those who slay God's beautiful creatures does accompany every scrap of meat that passes through their hands, and it also enters into the bodies of those who eat that meat. If your stomach is outraged and rebellious, and refuses at times to do its work, it may be that here you will find the cause. If your bowels close up and refuse longer to be imposed upon, it may be that butcher's meat is responsible for a large share of the construction. I found it so, and my stomach and bowels have given me no trouble since I quit transgressing the Mosaic commandment, "Thou shalt not kill."



There is a tradition of a Golden Age in which the human family lived under conditions very much superior to those now prevailing. Just what those conditions were has been wholly lost. The tradition does not carry with it a single detail—simply a vague, dreamy memory of a lost estate in which Nature provided everything for man without his having to strive as he does now. This Golden Age is symbolically described in Genesis as the Garden of Eden. Occultists know that such an age did really exist. That it was a state in which the whole human family were immersed in an ethereal substance that produced at their command whatever they wished. The Fairy Land of Folk Lore is based upon absolute reality. It is man's natural estate—to be constantly where Nature, the All-Provident Mother, supplies instantly food, clothing, houses, warmth, in fact, everything the heart may desire or the body need.

Man lost this estate through ignoring the Divine Wisdom. He decided to "go it alone" and learn by experience (the Serpent of Genesis) instead of being constantly informed by the Omnipresent All-Knowing Mind just how to proceed. We are now returning to that Golden Age, and the scientific understanding of Divine Mind, and the identification of our minds with that Mind, is the first step in that direction.

The rebuilding of the walls of Jerusalem is a symbolical description of the reconstruction of the soul consciousness so that it shall keep out negative and error thoughts and conditions. In order to lay hold of this all-pervading substance which constitutes the perfect environment, we must think thoughts like God, to whom the Universal Mother Nature belongs. If our thoughts are weak and vacillating, and we lack faith in things spiritual, a weak spot shows at once in the aetheric substance—the wall is down and some negative conditions flow in.

So we see how necessary it is that the prophet



Nehemiah, that faithful, persistent one within us, that believes in this Divine Possibility for man, shall continue the work of reconstructing those true and desirable conditions.

It is found by experience that as we begin to claim our immunity from the undesirable conditions of humanity that they make silent protest—the condition itself seems to have power to impose itself upon us. This is proof that all is mind and the manifestations of mind.

* * * *

The secret longing of every soul for righteousness, indicates that we are born pure and holy, and all our unhappiness is caused by failure to comply with the law of our being. When we listen to this inward standard of perfection, and see how far short we have fallen, there is a soul sickness, or sadness, follows. But we should not grieve. Sorrow is a paralyzer of effort, and when we let it lay hold upon our mentality, weakness is soon manifest in our bodies.

"Mourn not nor weep." Instead of grief the people are told to "eat the fat of the land. * * * Neither be ye grieved, for the joy of the Lord is your strength." It is found in metaphysical healing that the kidneys are at once affected by grief. This is because we believe we have lost something, and the sense of elimination is excited and stimulated beyond its normal capacity, and this over-taxation leads to inflamation and weakness.

But joy and generosity are strength-giving, and when we realize our possessions are sufficient and so abundant that we can give to those who are in need, we are giving ourselves a practical treatment for strength.

How shall we gain the confidence of our patients in this power to heal? How establish that confidence that makes it an easy matter to heal, an easy matter to be healed? We must believe in it; we must have faith in it. There are many mental states that switch us off,



that turn us away from that confidence, and we have constantly to handle them, we have to be on the alert.

Fear is perhaps the most formidable foe we have to deal with. We are all afraid that we will not acquire this spiritual presence. We are afraid that if we do get it, it will not do the work, and we let these fears all stand in the way of the acquirement of confidence in the power of that unseen Force.

What shall we do? Why, we must drill ourselves into fearlessness. We must acquire this ability to take hold. Insist upon being fearless. If you take a bold stand you will accomplish wonderful things. So many people waver and doubt. Simple minded people, those who are not intellectually loaded up, have this confidence and get results. It is because they expect it as a matter of fact. They say, "This is so. I am the expression of this Life, this Intelligence; I do believe." And, lo, and behold, they get results right away. But if you have been in the habit of looking on all sides of the theological question, you will probably find it necessary to do a good deal of denying and affirming, cut away a little here and cut away a little there in your mind. "As a man thinketh in his heart, so is he." And Job also said, "That I feared has come upon me." We wonder why it is that we have such a hard time. It is because we give ourselves up to fear.

There is a life flow that is constantly tending to happiness, and it is much easier to go with the current than to go against it, and yet some people are opposing this life flow. The human mind is perverse sometimes.

"It thrusts its fists against the posts And still insists it sees the ghosts."

You will find in your own experience that if you put away the fear of this and the fear of that, you will come sooner into the clear current of Absolute Truth. And the truth is, there is nothing to be afraid of. Ninety-nine out of every one hundred are afraid of sickness.



Now, if you are in the absolute fearlessness of the Spirit, sickness will not hurt you at all. If you had the consciousness of the Spirit you could go right into cholera or yellow-fever, and it would not affect you. How is it the doctors and nurses go where contagious diseases are constantly present and do not take them? Because they have to, that is all.

UNITY

It is found that sailors shipwrecked on the ocean can live only four or five days without food, and yet, people fast forty days without suffering. Now, why is this? It is the fear of starvation that brings the result. So you can see the power of the mind to overcome these appetites and conditions of the body when it has confidence in itself. If you have confidence, with the power of the Spirit you can do anything. I blieve anyone if sufficiently conscious of the power of the Spirit might run a sword into himself and be healed. Fakirs in India do run swords into themselves and are healed instantly.

If you learn to control these currents that run through the body, you can produce health in yourself just by thinking. Are you sending powerful or weak thoughts to your kidneys, or to any part of your organism? It is necessary to establish confidence, not only in your ability, but in the Universal Sustaining Force. Have a strong will and forceful power. The Jesus Christ man recognizes his own will, and at the same time he opens himself to the Great Universal. We must put away fear and doubt and all things that make us cowards. Stage-fright is a common error in human consciousness. Its foundation is fear of what people will say of us. Deny this, and affirm the Universal Fearlessness, and the work is done. We have frequently carried children through school examinations and all that sort of thing by affirming fearlessness for them.

I notice in the people I meet every day that those who have a good deal of confidence "laugh and grow fat," while those who are timid, grow scrawny. I would



not say that everybody who is scrawny is dishonest, but they are cheating themselves some way. It may be they are stealing from their stomachs. Now come out into the Universal and be fearless. Do not be timid about what the world says.

* * * *

Metaphysicians try to explain every experience by tracing it back to some thought, some attitude of mind. Man is gradually getting closer and closer to the cause of things, for he is seeking the realm which lies back of form. When we fully enter into this realm, we will have the same power and mastery that Jesus Christ had.

In the progress of getting back into the Real, we have many strange experiences. We have become attached to things external and believe them to be real. Now that we understand their unreality, we see that we have been in a state of ignorance, darkness, symbolized by Egypt. We are coming out of Egypt into the Promised Land, and in this journey we have to pass through the wilderness. We have left behind the things of the past and are full of hope and aspiration for a better and grander land.

We may wander around in a mental wilderness, and unless we have studied mental processes, we will not understand our experiences. We are "between hay and grass." We have let go of the old and denied its power and reality, but we have not vet come to the place where we are stable, fixed.

There are certain great Truths that must be demonstrated. One is faith. We must have faith in this mental realm, and must exercise it. When the children of Israel came to the borderland of Canaan they sent spies to view the land. These spies brought back grapes and figs and pomegranates to show how rich the Promised Land was, but they said, "There are giants there in whose sight, we are but as grasshoppers. We be not able to possess the land." Caleb and Joshua, faith and courage,



were unmoved by the doubt of the spies and went boldly forward. This is illustrated in us in our period of transition. It is sometimes necessary to exercise blind faith until we do understand. Joshua and Caleb go hand in hand. Whenever Joshua is making his statements, Caleb is always there backing him up.

No difference how we wander about, and what conditions may seem to be, if we hold on to our statements of Truth, we will find that they become Substance in us. The "nothing" ideas will be displaced, and the Truth established in consciousness.

Mind is without limitation and all statements of mind should be of the same free character. Don't allow for one moment that conditions or forces can interfere with your freedom. If you do, you will never get into the Promised Land.

Stop grumbling. The children of Israel wandered in the wilderness for forty years because they murmured, they found fault. Things were not as they expected to find them when they left Egypt. Moses promised them wonderful things, and they did not come to pass all at once.

In the Promised Land are mighty forces, great powers. Man is no longer a pigmy. He must sometimes stand against what seems great odds. The giants are there but they have no existence in Divine Mind. To the spiritual-minded man, there is no opposition. If there seems to be an opposing force, do not fight it, but hold yourself in the One Mind where all the power works in order and harmony. In this way, you will do away with all appearance of opposition.

All is mind and the manifestations of mind, and mental processes are the cause of all that takes place in life. People sometimes fail to bring this good into manifestation because of murmuring. And what is murmuring? It is seeing the negative side instead of the positive. Every thought we have must find expression, and if we



send out critical thoughts, they express themselves in an adverse way. They bring into life adverse conditions. No one can save us from this Law. We must work with the Law if we would have its beneficient workings in our life. Take everything by the smooth handle. See everything as good and only good. Does this mean that we are to make no discrimination? No, it means that we are not to believe in the reality of evil. We sustain evil by believing in it as a reality. The moment you can realize that evil has no power, that moment it will disappear.

Our opportunity is here and now. At the beginning of this new year, let us stop all murmuring and fault-finding, and live in the consciousness that only the good is true. God has given us the key to the whole situation. That key is *I am* and the lock is made up of the complexities of thought. We may unlock the door and enter now into the Promised Land, the land flowing with milk and honey, if we proclaim with Jesus "All power is given unto me in heaven (mind) and earth (body)."

THE JOY OF LIVING

Life is not only for work. It is for one's self and for one's friends. The degree of joy that a man finds in his work is due to two things, the intensity or fulness of his vitality, and the congenial character of the work itself. When one is thoroughly well and vigorous, the mere joy of living, of merely being alive, is very great. At such a time the nature of the work does not matter to a large extent. The sense of having power at your command, and the delight of exerting it, even in coal shoveling or selling goods, is enough. When one is full of life, the mere feeling of fresh water or air on the skin, the taste of the plainest food, the exertion of muscular effort, the keenness of one's vision, the sight of color in the sky, or the sound of the wind or the waves—it takes nothing beyond these to make one jubilant, enthusiastic .--Luther H. Gulick.



MOSES' ROD

GERALDINE D. ROBINSON.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thine hand? And he said, A rod.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.—Ex. 4:1-5.

In studying Bible history we do it not simply that we may be well posted in regard to people who lived and events that occurred some thousands of years ago. This is of comparatively little value. But when we understand the spiritual significance of characters and events, it largely assists us in the demonstration of the life problem. Just as in the study of mathematics by understanding and working out the problems as they are presented, according to the science, we constantly increase in knowledge and power of attainment, until algebra and geometry and trigonometry are no longer mysterious impossibilities, but become easy of accomplishment.

The Bible is the book of Divine Science, and its problems are all leading up to the demonstration of the Son of God in every one. So, by the mystery of this wonderful text-book of Truth, the mysteries of Being become clear, and one is able to prove himself the child of Infinite Intelligence and Omnipotent Power in his ability to do the works of God. Moses, like all other characters of Bible history, represents a condition of mind, and is one of the principal steps lead-



ing up from the Adamic state of ignorance to the comprehension of the Christ truth of Being.

Feebly at first does the true thought appear, like a little babe, seemingly helpless and unprotected amidst the opposing thoughts of materiality and error which clamor for its destruction. But the mother love protects it—the inherent God-life can not be destroyed. The consciousness that God cares for his own, forms its ark of safety in which it rides triumphantly over the channels of error, where it would seem that it must meet its death.

The waters of the Nile signify the moving shadow thoughts of falsity which threaten to swallow up the true idea. But Truth cannot be overwhelmed, and from the very stronghold of error, from the house of Pharaoh himself, comes the sweet and gentle presence which claims the goodly child, and rears him as her own. Here we find the same lesson which I wish to make clear to you in the Scripture, which I have chosen as the basis of my discourse—viz., that right where evil seems to reign is ever working the divine and saving Love—and that which appears to mortal sense as venomous and destructive, when elevated in the light of Truth, and seen in reality, loses its apparent evil character and becomes a helpful and sustaining rod.

I need not trace for you the history of the great Lawgiver at this time, as you are all undoubtedly acquainted with the story and its incidents which, with their spiritual interpretation, would furnish profitable and interesting subjects for many sermons.

We have here in our text represented the mind, which is spiritually awakened so far as to see God, as the I am that I am of his people, the Israelites. It perceives him as a loving, saving power which is ready and willing to deliver from all bondage, and lead to the realization of peace and plenty in the land flowing with milk and honey.

But though the Moses state of mind is recognition

of the power and goodness of God, yet it is still accompanied by doubts and fears and the lamentations of self. It is very conscious of the suppositional thought of error that opposes it. It sees antagonism and unbelief in those around it. This is a kind of thought that Jesus rebuked. It is the "I am holier than thou" in a disguised form, for all self-consciousness and self-depreciation is nothing but egotism—the prevailing thought is the "I." It says, "I perceive Truth, but you are not ready to receive it. I love the Truth, but you hate it, and though I speak the words of Truth you will not hearken to them. I fear to speak for I cannot make you understand, and I shall be misjudged."

How self-conscious was Moses when he felt the push of the Law, or the voice of the Lord within, urging him to go and prove to the Egyptians that the God of the Israelites was the one true God Omnipotent, and that in his might should his children go free. How different does the so-called meekness of Moses here appear to the meekness of Jesus Christ, who claimed his oneness with God, and that all power was given unto him in heaven and in earth, as the true manifestor of the Divine Will.

Boldly did he speak and do, because of his Godly faith in the Father, or Divine Principle, and he said, "I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is eternal life: whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Relying upon the Infinite and Omnipotent Good, should we ever fear to go boldly forth wherever the Spirit leads, to declare the words of eternal Truth? Nay! let us not hold back in self-distrust, saying like Moses, "O Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, for I am slow of speech and of a slow tongue." Does not the Voice still question, "Who hath made man's mouth? Is



it not I, the Lord? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt speak."

Then if we still hesitate, if we leave an Aaron to speak our word for us, can we complain if we do not ourselves enter in the Promised Land, but only see it from afar? Can we complain f the Egyptians do not hearken and believe, if we ourselves are so distrustful of the power of Truth to teach and sustain us? Let us be bold with the boldness of the Spirit, which is the Wisdom and the Power now speaking and now working to show forth in us and through us the unity of good.

When Moses doubted his ability to convince the Egyptians that God's children are free, it plainly showed that he himself needed another lesson in reality, which was given him. "What is that in thine hand?" And he answered, "A rod." Now we know that the hand always signifies the powerful word, or conscious thought. We also know that rod, ray, real, thing and thought are all derived from the same root, and therefore are essentially the same.

So here we see that Moses, by the power of conscious thinking, had grasped the rod, or perceived the spiritual reality of things. He was made to acknowledge this, and thus was enabled to prove this ray of Divine truth to be indeed a rod of power, however to the contrary might for a time be the earthly seeming. For when Moses cast the rod upon the ground, that is, saw the Truth from material standpoint, its appearance was altogether changed, and it took the form of serpent. So real did this perversion of the rod seem to Moses that he was afraid, and ran from it. But suddenly he stopped. His consciousness of Omnipresent Good did not admit of any evil or harmful thing. And he took the serpent by the tail and again he saw it as a rod. He had simply lowered his thought to the material sense of things and saw it distorted and perverted in its charac-



ter, but realizing the truth, it showed forth what it really was all the time.

My friend, what is that in thine hand? Are you grasping a rod, a reality? Have you laid hold upon eternal Truth, or are you vainly clutching at phantoms? You have been given a rod of wondrous power, the word of Divine Science. If you hold fast to this, and use it unhesitatingly, undoubtingly for the liberation of your fellow man from his sense of bondage, you will enter with him into understanding. But if you doubt the Power that will enable you to do all that Divine Love requires of you, you will have to see your beautiful rod writhing in the dust. That is the only way you can see it, looking through fear and the beliefs of evil. It is the law, the "Lord said," that you should see manifest according to your belief.

The nature of the rod has not changed, for Truth is changeless, but you are looking at it from a false standpoint. Your sense of materiality pictures it altogether different from what it really is. Do you know that all the hideous visions of crime and sin, of suffering and sorrow, of disaster and death, are the rod cast down into the mire of mortal imaginings? Put forth your hand and grasp it in your consciousness, that all is good, and you shall see its true quality.

Do you see a vision of a man reeling and staggering toward his miserable house besotted, degraded, from the haunts of vice? This is an outpicturing of the world's belief in evil. Grasp it firmly in your hand. This is the rod cast to earth. But by your word of Truth shall the man appear upright and strong in his integrity, seeking no longer to find satisfaction from the wines and ways of earth, but satisfied in the knowledge of his oneness with God, the Omnipresent Good, in which his hunger is fed, his thirst is quenched forevermore.

Do you see that picture of a man with upraised hand, in which gleams the murderous steel, ready to



strike his helpless victim? Well, that is the rod cast upon the ground. Raise it up; this appearance is but a phantom of the carnal dream.

"He who thinks to slay a life, Or he who thinks life can be slain, These both do err; for Life is God, And God cannot be slain."

Speak strongly the word of Truth, the word of Love, and the upraised hand shall be lowered to clasp in loving brotherhood the hand of him it sought to destroy.

Do you see a picture of want, and squalor and starvation? Put forth your hand and raise it up, and once more shall you behold your strong staff, the bounty of Infinite Love, the abundance which is poured from the treasury of heaven. "Behold, I have set before you an open door which no man can close." What infinite possibilities are here revealed, what realms of realization are open for you to explore! The limitless supply can never be cut off, the golden gates can never be shut. Know this, oh friend; hold fast this word of Truth.

But here is another scene. Pale, emaciated, worn with disease, racked with pain, a woman lies before you. It is the rod cast down to earth. Put forth your hand, your strong and powerful word, that God is the health of his people, changeless unfailing, that the child of God can express nothing that is not contained in its source, and therefore it must show forth the Divine wholeness, it must manifest perfect, painless, permanent Being. Hold with unwavering grasp this mighty rod, and you shall see the pale cheek flush with health, the dim eye brighten, the worn frame rise in strength and vigor, and instead of the moans of pain you shall hear the joyous laughter and the songs of praise. This is your sight of the rod—the reality.

But will you see the last perversion of the Real? Will you look for a moment at the last state of human er-



ror? It is written that "sin when it is finished bringeth forth death." Error in its climax destroys itself. Material visions must pass away, the false conception of man must come to an end. But the legitimate way for this is not by the way of the tomb. No, the legitimate way is the one Paul speaks of—the instantaneous transformation of the corruptible into the incorruptible. Death and the grave are the rod upon the earth.

Do you see that sweet child lying cold and still beneath the touch of the phantom, death? The little restless feet are quiet now, the tiny, clinging hands are folded peacefully above the untroubled breast, the music of its laugh is hushed, the sweet chatter of its prattling tongue is still. "How is the strong staff broken, and the beautiful rod!" Do you remember when the child of the Shunamite mother lay dead in an upper room, and she hastened to Elisha to beg that he would bring back to life her little son, he sent his rod, or staff, to be laid upon the face of the child? But he was not restored. And then Elisha came and stretched himself upon the little form, eye to eye, lip to lip, hand to hand, and the flesh of the child waxed warm, and he arose alive and well.

Do you know what meaning this bears for you? If your rod, your true word, does not bring forth at once the manifest Good, then you are to speak it over and over until you are one with it, until you give yourself with your word, until your life, your love, your soul laps over and unfolds and mingles with its kindred soul; and you are in such consciousness of oneness with the Divine Ever-presence that your eyes see life where life appears not, your lips speak words of life into lips that are mute, your hand clasps in living embrace that hand that lies so still. And the life which you feel throbbing there in the deathly stillness, waiting the touch of recognition, shall waken and quicken and thrill responsive to your understanding of life as omnipresent, and the divine



ray shine forth—the rod appear strong and beautiful and unbroken—the real be manifest where the hideous unreal seemed to be.

Preach the gospel, heal the sick, cast out demons, raise the dead. "The works that I do shall ye do also." Fear not evil and resist not evil. It is but the false appearance of the rod in materiality, the good as seen in the not-good. The appearance is false and powerless. Flee not from it. Stand firm to your statements of Truth, and "Judge not according to appearance." Do not misunderstand me here. Do not think for a moment that I would call the practice of evil good. No! these are the false workings of mortal thought. They do not belong to man any more than the writhings of the serpent belonged to the rod. Understanding this you take no note of wrong doing save as the vision of a dream which will be done away with when the wrong doer shall awaken to the Truth. You are to love the sinner, knowing not the sin.

You will be like the loving saint of old, who, when confronted with a vision of Satan said, "Satan, thee, too, I love." And as with him the evil picture shall fade away, and an angel of light your beautiful ideal shall stand forth in the symmetry of the God likeness.

I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is eternal life. Whatsoever I speak, therefore, even as the Father said unto me, so I speak "Moses' Rod."

(Republished by request.)

Happiness, goodness, confidence and courage are as contagious as disease. One good-hearted vital man, full of faith, will glorify a whole community. After all, it is the sunshine that rules the world. "Be of good cheer," is the message of the Master.—Universalist.



A SHOP IN HEAVEN

GEORGE MACDONALD.

"And now," said my guide to me, "I will bring thee to a city of the righteous, and show thee how they buy and sell in this the kingdom of heaven." So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the lovelinesss of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, It is well. I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the bank of the rivers. But I must withhold.

"After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient, one great noon-day), my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony and no discord.

"I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he sel-



dom spoke to me save when first I asked of him, and yet he never showed any weariness, and often a half smile would dwell for a moment upon his countenance.

"And first I watched the faces of them that sold: and I could read therein—for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself—I could read in them nothing of eagerness, but the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a businesslike earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success, and by degrees melted into the supervening content.

"Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how every one knew what his desire was, making his choice readily and with decision. I perceived also that every one spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

"And as I stood and watched, suddenly it came



into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, 'These are well-known persons, to whom it is more convenient to pay at a certain season;' and I turned to the third, who bought much fine linen. behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, 'How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides.' And I looked and looked again and yet again, and stood long watching; but so it was throughout the whole place. which thronged and buzzed and swarmed like the busiest of beehives-no man paid, and no man had a book wherein to write that which the other owed.

"Then I turned to my guide and said, 'How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant's coffer, and both are satisfied.'

"Then my conductor smiled, and said, 'Watch yet a while.'

"And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, 'Lo! I see nothing new!' Suddenly, at my side, a man dropped upon his knees and bowed his head to the ground. And those that stood nigh him



dropped also upon their knees and there arose a sound as of soft thunder; and lo! every one in the place had dropped upon his knees, and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

"Then I whispered in his ear, 'It is the hour of prayer; shall we not kneel also?' And my guide answered' 'No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when thou goest into thy chamber.' Then said I, 'I will not kneel, but will watch and see.' 'It is well,' said my guide; and I stood.

"For certain moments all was utter stillnessevery man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his side and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. ple came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

"I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to



question him. 'Tell me, sir,' I said, 'the purport of what I have seen; for not yet have I understood how these happy people do this business and pass from hand to hand not a single coin.' And he answered, 'Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition, nor self-rule, money is needless.' And I asked, 'Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort.' 'Bethink thee,' said my guide, 'If thou hadst gone into any other shop throughout the whole city thou wouldst have seen the same thing.' 'I see not how that should make the matter plainer to me,' I answered. 'Where neither greed nor ambition nor selfishness reigneth,' said my guide, 'there need and desire have free scope, for they work no evil.' 'But even now I understand you not, sir,' I said. 'Hear me, then,' answered my guide, 'for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?' 'Because they may not have the things without giving the money.' 'And where they may have things without giving money, there they take no money in their hands?' 'Truly no, sir, if there be such a place.' 'Then such a place is this, and so it is here.' 'But how can men give of thir goods and receive naught in return?' 'By receiving everything in return. Tell me,' said my guide, 'why do men take money for their goods?' 'That they may have wherewithal to go and buy other things which they need for themselves.' 'But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price. is there then good cause why they should take money in their hands?' 'Truly no,' I answered; 'and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the



wants of their neighbors when they are drawn thereto by no want in themselves and no advantage to themselves?' 'Thou reasonest,' said my guide, 'as one of thine own degree, who to the eyes of the full-born ever look like chrysalides, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The man here that doeth most service, that aideth others the most to the obtaining of their honest desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, Give me, friend, of thy loaves, a man may answer, Take of them, friend, as many as thou needst-is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow therebydoctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou will perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy for a night to scale the tower of a hun-



dred bells, and send the great meteors of music-light flying over the care-tortured city? Would every one even of thy half-created race reason with himself and say, "Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go? Thou knowest I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all— in shop or workshop, in study or theatre, all seek to spend and be spent for the love of all.'

"And I said, 'One thing tell me, sir, how much a man may have for the asking.' 'What he will—that is, what he can well use.' Who then shall be the judge thereof?' 'Who but the man himself?' 'What if he should turn to greed, and begin to hoard and spare?' 'Sawest thou not the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what below they call a church; for every one hastened to the poor man's help, the air was filled with praying breath. and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldest be present then, thou wilt see him more tenderly ministered unto than all the rest.' 'And if such a man prayed not?' 'If such a man slept ere he repented, he would wake with hatred in his heart toward the city and every one therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would be the life of one of these least of living things that are in your world born of the water; and there must he grow up



again, crawling through the channels of thousand-folded difference, from animal to animal, until at length a human brain be given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousand-fold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not.' 'It is good,' I said. 'But how are men guided as to what lies to them to provide for the general good?' 'Every man doeth what thing he can, and the more his labor is desired the more he rejoices.' 'If a man should desire that he could nowhere find in the city?' 'Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same.' 'Now, sir, methink I know and understand,' I answered. And we rose and went further.

"I think that could be!" said the curate, breaking the silence that followed when Rachel ceased.

"Not in this world," said the draper.

"To doubt that it could be," said the gate-keeper, "would be to doubt whether the kingdom of heaven is a chimera or a divine idea."

The following is Ferrar Fenton's translation of the Lord's Prayer; regarded by many of the most learned scholars as the exact translation of the Greek words:

"Our Father in the heavens Your Name must be being Hallowed; Your Kingdom must be being restored; Your Will must be being done both in Heaven and upon the Earth. Give us today our to morrow's bread and forgive us our faults as we forgive those offending us; for You would not lead us into temptation, but deliver us from its evil."

Nothing except what flows from the heart can render even external manners pleasing.—Blair.





Lesson 8, February, 20

THE GOLDEN RULE—TEMPERANCE LESSON. —Matt. 7:1-12.

- 1. Judge not, that ye be not judged.
- 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.
- 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4. Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?
- 5. Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye.
- 6. Give not that which is holy unto the dogs neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
- 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
- 8. for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- Or what man is there of you, who, if his own son shall ask him for a loaf, will give him a stone;
 - 10. or if he shall ask for a fish, will give him a serpent?
- 11. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?
- 12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

GOLDEN TEXT—All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them for this is the law and the prophets.—Matt. 7:12.

The charge is sometimes made against metaphysicians that they are not champions of temperance, even that they do not consider it necessary to be temperate in order to be Christ-like. This, of course, is untrue, and it arises from our attitude toward the popular methods for decreasing temperance.

We are in hearty sympathy with all restraint and the doing away with temptation, but do not favor the condemnation which is such a prominent factor in most temperance movements. Nor do we deem it wise to talk about the power of the evil that we are seeking to overcome. When a lot of people in their zeal to stamp out an evil condition, see it as a great opposing force, and so proclaim it day after day, they actually infuse into it through their own thought currents a stability and combative power that fights them back with an energy equal to their own. With this steady current of combative thought feeding the flame of false appetite and affirming for it great power, there is no end to the conflict.

The first step in overcoming an evil is to undermine it with the silent word sent forth that it is powerless. All falsities rest upon the no-thing of existence, and they are without power. Let us so declare silently and aloud, and they will be weakened as we tell them the truth. The next step is to tell those who foster them that they are not evil, that they are of the One Good and that they are seeking that Good. That Good is Spirit instead of matter. The stimulant that is desired is not material but spiritual. Satisfaction is found only in the now apprehension of this omnipresent spiritual energy that, as on the day of Pentecost, fills men with dynamic force and intelligence.

The man of sense is confused by wine—he puts into



his stomach that which "steals away his brains." This is but a mortal belief, and the realization of the truth of man's spiritual being quickly restores this sense confusion. Let the drunkard declare his spiritual selfhood, and continuing in its affirmation, all desire for material stimulant will be surely removed far from him. Let his friends make this declaration for him and he will be helped to overcome. It is in the power of every mother to reform her son, or the wife her husband, through the steady declaration day after day of the truth of man's being, and its now manifestation in his case. This means the withdrawal of all accusation and condemnation.

There are confusions of mind other than those produced by strong drink, and their effect is even more demoralizing upon the true character. These are the false states of mind produced by the personal will seeking to gratify the desires of sense. It is this that our lesson refers to rather than the confusion of wine drinking.

Pride in personality leads to lowering of the mental status—the crown of the man, the understanding is trodden under foot. To become intoxicated with one's own personality is a debasement. To become intoxicated with the affairs of this world is mentally demoralizing. The business man who is intoxicated with his money-getting, the woman of fashion intoxicated with the desire for social distinction, the priest intoxicated with his creed, the scholar intoxicated with his intellectual achievements—these are all in greater "woe" than the common drunkard, because they are more fixed in their delusions and have no spirit of repentance.

The "flowers of glorious beauty" is the sweet simplicity and naturalness of the Divine Selfhood. When this is manifest it is "a crown of glory and a diadem of beauty."



Lesson 9. February 27.

FALSE AND TRUE DISCIPLESHIP Matt. 7:13-29.

- 13. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.
- 14. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it.
- 15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.
- 16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?
- 17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.
- 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- 19. Every tree that bringeth not forth good fruit is hewd down, and cast into the fire.
 - 20. Therefore by their fruits ye shall know them.
- 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
- 22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?
- 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- 24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:
- 25. and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.
- 26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:
- 27. and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.
- 28. And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching:
- 29. for he taught them as one having authority, and not as their scribes.



GOLDEN TEXT—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
—Matt. 7:21.

What are false prophets?

They are the outer representations of deceptive religious thoughts. They seem innocent and harmless like sheep, but are, in reality, selfish and dangerous.

How shall we "know them by their fruits?"

Spiritual discernment will reveal to us, and give us an inward feeling of discomfort when these are present. One who is really quickened by the Spirit cannot be deceived if he follows the impulse from within.

Where is the "kingdom of heaven" here refered to?

It is a state of consciousness in which every thought is in harmony with Divine Mind, and is present with all of those who have attained this state.

Do we have to die to get into the "kingdom of heaven?"

No. It is spoken of as in the present tense.

What does "Lord, Lord," mean?

Here is comprehended all external and intellectual religious worship. "It is the Spirit that quickeneth; the flesh profiteth nothing."

Is it possible to prophesy, cast out devils, and do many wonderful works on this outer plane of consciousness?

That is the implication of the Master as given in this verse. In the metaphysical demonstrations of today we find people who are attempting to do the works of the Spirit through denials and affirmations on the intellectual plane.

What are some of the fruits of this tree?

Religious bigotry, intolerance, dogmatism, tyranny, commercialism, pride and wordly display.

Why does the Lord say to such, "Depart from me ye workers of iniquity?"



Because the methods are not spiritual, but material. How, then, shall we do the "works of the Lord"?

By following the instructions here given, that is, make our wills obedient unto the will of the Spirit—follow the guidance and the words of the Lord within. In this way we establish a substantial, faith-giving state of consciousness, and our house is thus built on a rock.

Lesson 10, March 6.

JESUS THE HEALER.—Matt. 8:2-17.

- 2. And behold, there came to him a leper and worshipped him, saying Lord, if thou wilt, thou canst make me clean.
- 3. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.
- 4. And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- 5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,
- 6. and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.
 - 7. And he saith unto him, I will come and heal him.
- 8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed.
- 9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth it.
- 10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- 11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
- 12. but the sons of the kingdom shall be cast forth into the darkness: there shall be the weeping and gnashing of teeth.
- 13. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.



- 14. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.
- 15. And he touched her hand, and the fever left her; and she arose, and ministered unto him.
- 16. And when even was come, they brought unto him many demoniacs: and he cast out the spirit with a word, and healed all that were sick:
- 17. that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself. took our infirmities, and bare our diseases.

GOLDEN TEXT—Himself took our infirmities and bare our diseases.—Matt 8:17.

What is the central truth of this lesson?

Spiritual man's dominion over disease and death.

What is the foundation of his dominion?

Faith. Jesus said, "I have not found so great faith, no, not in Israel."

What other great truth is illustrated?

The Omnipresence of Mind. The "word" of Jesus was evidently heard by the sick servant, though he was far from the house."

Is this the same as the absent healing that is being done in this day?

Exactly. Where the consciousness of the healer is in the Spiritual, and the patient, or some very close friend, has faith, there is always a response.

What does this prove?

That Jesus worked under laws that are universal, and just as operative today as when he used them.

How does the "Word" that Jesus sent forth differ from the centurion's command?

The centurion's proceeded from the intellect while that of Jesus was from the Spirit. One was with spiritual authority, which directs and controls all thoughts, while the other was material authority, and confined to the realm of forms.

Yet it was the centurion's faith that caused Jesus to send forth his healing word. What is the meaning of this?



The centurion believed that Jesus could order about disease as he orders his soldiers—say to fever, palsy, Go! and it would go. Thus the intellect may not have faith in its own power to command disease, but its expectancy of power on a higher plane will call it into action. This is one of the peculiar laws of mind action, which is being proven everywhere by those who put it to the test.

What does the healing of Peter's wife's mother illustrate?

The authority of the spiritual man over disease.

Can all men speak to the sick and raise them?

No, only those who have quickened and made alive the sleeping consciousness of their own souls.

What is the most potent and powerful factor in this quickened subconsciousness?

Love—compassion. When man awakens the soul love, and unites it with the Spirit, there is a great sympathy and compassion flowing constantly forth that is lifegiving and spiritualizing to everything that it touches.

What does the "touching" of her hand by Jesus typify?

The sympathetic life touching and unifying all life. Wisdom speaks the Word, "Arise," and the head and the heart meet and bring poise and harmony in mind and body, which is wholeness.

Lesson 11. March 13.

TWO MIGHTY WORKS.—Matt. 8:23-34.

- 23. And when he was entered into a boat, his disciples followed him.
- 24. And behold, there arose a great temptest in the sea, insomuch that the boat was covered with the waves: but he was asleep.
- 25. And they came to him, and awoke him, saying, Save, Lord; we perish.
- 26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.



- 27. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
- 28. And when he was come to the other side into the country of the Gadarenes, there met him two demoniacs, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.
- 29. And behold, they cried out, saying What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?
- 30. Now there was afar off from them a herd of many swine feeding.
- 31. And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.
- 32. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.
- SS. And they that fed them fled, and went away into the city, and told everything, and what was befallen to the demoniacs.
- 34. And behold, all the city came out to meet Jesus: and when they saw him, they be sought him that he would depart from their borders.

GOLDEN TEXT—What manner of man is this, that even the winds and the sea obey him.—Matt. 8:27.

The law of action and reaction, activity and rest, is found everywhere. In mechanics it is this reaction or tendency to inertia that defeats the perpetual motion device of the idealist. The mind intuitively discerns that in the realm of causes all things are equal, and that that equality should extend to the realm of effects. But as the effect is not properly adjusted to the cause this does not prevail. There is a plane of action, however, where the reaction is so closely allied to its cause that they seem equal. Jesus called this faith. Faith is the spiritual name of a perpetual going forth of energy from mind—the very substance of thought action.

Metaphysicians fird that after years of experience in manipulating thoughts they come to realize their minds as centers of vibratory forces more or less under



this control. This is the conscious recognition of that all-pervading energy which we know is the cause of all manifest life. This Life does not go and come—it does not act and react, it simply is. When man through understanding and faith and concentration of thought, and demonstration of mental power, lays hold of this inner energy, it becomes to him a perpetual life-flow, and he has attained the Eternal Life taught by Jesus as the summum bonum of existence. The various steps leading up to this attainment are symbolically given in the life and teaching of Jesus.

Today's lesson shows that the I AM has not attained a full realization of mental calm and perpetual energy, but, after a period of teaching and demonstration of Truth, is overtaken by sleep. After a period of strong affirming and denying we should proceed to equalize the energy which we have set into action in our consciousness. If we do not, a disturbed subconsciousness will follow. If we were in full development this would not be necessary, but being but partially in harmony with Divine Mind we set up vibrations that act at variance with the fixed thoughts in consciousness, and a storm ensues when we let go, or fall asleep. This is the natural reaction that comes after the extraordinary mental effort of realizing the Law of Being and Existence, or "expounding all things."

"Let us go over to the other side" refers to the passing of the thought from the positive to the negative pole of consciousness. The waves that beat against the "boat," which is the nervous system, or vehicle of the mind are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful I in each of us, is calmly sleeping through all this in the stern of the boat on a cushion. This "cushion," or "pillow," as given in the



Old Version, lying in the stern of the boat, is the medulla, that little center of nervous energy lying at the rear or "stern" of the brain. When we fall asleep the identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson, there has been a great mental force exerted, and waves of thought are sweeping through the nerves at a tremendous rate, and the disciples, or faculties, of the whole mind are stirred up and afraid. This commotion becomes so pronounced that the I AM is awakened and comes out of its sleep. It then asserts its dominion and power by speaking the word of peace. Then follows a treatment against fear.

This experience is quite common in the daily lives of those who are developing the powers of mind, and they often find themselves nervous and disturbed in sleep by dreams of storms and impending dangers. This is the result of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit bolt upright in bed and rebuke the inharmonious thought. Then affirm the peace of the Spirit, and deny all fear. Do this until you get the realization of your effort, which is a consciousness of the very substance of harmony or Divine Faith.

"Instead of returning evil with evil try to return evil with good; to say nothing ill of men, to act kindly even with the ox and the dog. Live thus one day, two days or more and compare the state of your mind with its state in former days. Make the attempt and you will see how the dark, evil moods have passed away and how the soul's happiness has increased. Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things."—Leo Tolstoy.





"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

It is found when many people hold the same thought there is unity, although they may be separted by thousands of miles, and that all who are conected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'cleck in thinking for a few moments one thought, which is given each month in the magazine Unity. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

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The Substance of my Prosperity is Spirit.

VITALIZING TREATMENTS

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resources. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates, "I am energy; I am strength and power; I am filled and thrilled with Omnipresent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"

ALL SUFFICIENCY IN ALL THINGS

I know that it is my Father's will that I have all sufficiency in all things, and thus I constantly give thanks for the unlimited abundance of all good that is showered upon me now and here.



INCREASE THROUGH BLESSING

I Am in the midst of the living substance of the things I need. I increase this Holy Mother Substance by blessing and praising it. I am loyal to its opulent abundance, and declare every thought of lack or shortage to be a lie and the father of lies.

PEACE THAT PASSETH UNDER-STANDING

Our Divine Vision makes for Divine Receptivity and thus salvation is manifest now and here. I am very positive that the Spirit of man, Christ Jesus, is not hampered by the thought of present or future want. The kingdom of my mind is ruled by this thought, and I have the peace that passeth understanding.

FOR MEEKNESS

I do not seek the applause of men.

I am meek and lowly of heart.

I am in the midst of you as he that serves.—Luke 22:27.

He that is the greatest among you, let him become as the younger; and he that is chief, as he that doth serve.—Luke 22:26.

I do not love the chief seat in the synagogue.

Be ye not called Rabbi.

Neither be ye called masters.

"All the world's a stage,

And all the men and women merely players;

They have their exits and their entrances;

And one man in his time plays many parts."

—As You Like It."

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EXTRACTS

UNITY

From Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment:

There is no material reality, Spirit is all and in all, and the spiritual truths of the Absolute are the only realities. Mortal consciousness has translated the one Spirit Substance into an erroneous concept called matter. This concept has no foundation in Truth and must fall before one can understand the things of Spirit. "The ungodly are not so." Only the Good is true. Steadfastly hold in mind the eternal ideas of Truth and let go of the mortal concept. It will soon cease to disturb and confuse you.

You say: "Usually our earthly nature has to be fallowed by pain and moistened by sorrow ere we are ready to receive the seeds of Truth which God is ever sowing broadcast with a lavish hand, but once let the earthly nature be receptive to them, God's Spirit shines upon them as the Spiritual Law causing them to spring forth." The "earthly nature" is the mortal consciousness which has no reality in Truth and can not receive the things of Spirit. Man is a spiritual being, the offspring of Spirit, and it is only when he misuses his birthright of freedom and creates a realm of error thought about him that he brings upon himself pain and sorrow. "The fruit of the Spirit is love, joy, peace." God sows the seeds of Truth in the heart, or subconscious mind of man, which, in its true nature, is pure and good. Steadfastly hold in mind the thought of good only, for there is but one Presence and one Power in the Universe; the Good Omnipotent. Those in understanding of the Principle know that good is the real, and evil the unreal.



They are safe because they give no power to evil, but those in ignorance of Truth talk and think about evil as if it were real, and thereby throw their creative energy into it and build it up, until it engulfs them.

* * * *

Conscious mind is the objective phase of mind but it does not originate in the senses. Its true object is to express the ideas of the superconscious, to work from within outward. If it turns to the senses and takes from them its impetus, it reverses the true process of mental action, and judgment and understanding become fallible. It exaggerates the importance of the external world and "sees men as trees walking." Its visions must be clarified by the touch of Truth through the superconscious, when it will see and judge rightly.

When man unifies the three phases of mind in consciousness, the subconscious takes its orders from the superconscious and they are worked out, or expressed, by the conscious mind. It is only when dominated by error that man allows the subconscious to be impressed by the race thought.

The superconscious is much more than the store house of Truth, it is Truth itself. The subconscious is the store house, where true Ideas are deposited, to be expressed by the conscious mind. Silence is necessary to realize these true Ideas. The world is noisy, but God is infinite Peace, his voice is Truth and is heard only when noise is left behind. Man has listened to the world's noise so long that it is not easy for him to hear God's voice and when he does it sounds like a "still, small voice," but when he becomes accustomed to listening, he will find that this One Voice fills the world and can be heard everywhere at all times. Man's ears have grown dull of hearing. It is found where many people work together in the midst of noise, they become so accustomed to it that they no longer



consciously hear it. Their ears are dulled by the constant repetition of sounds. To unstop these deaf ears, it is necessary for man to get away from the deafening influence. This he does by entering into the silence and refusing to listen to any outside disturbances. When he does this faithfully until the habit is established, he hears the One Omnipresent Voice.

* * * *

The law of spiritual healing involves a full receptivity on the part of the one under treatment. God does not do things in us against our will, as will acts in both the conscious and subconscious realms of mind. However much it may appear that the word is thwarted in its original intent, this is never true; it goes on, and it enters where there is a reception given it. In this way the souls of men are quickened, and whether we see the result with physical vision or not, it is as sure as God himself.

When we have faith enough in the law of opulence to spend when necessary our last dollar with the same confidence and assurance as we would if we had thousands more, we have touched the law of Divine supply. A stream of plenty will not flow toward the stingy, parsimonious, counting thoughts; there must be a corresponding current of generosity, open-mindedness going out from us. The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the Divine plan than perpetual slavery to the bread-winning problem.—Success.

The Magic Skin was fabled to empower the wearer to realize every wish, but it shrank with every new gratification until at last it stifled him. Selfishness is the Magic Skin, and our very indulgences shrink and shrivel us up until there is a sort of mental and moral atrophy.—A. T. Pierson.



QUESTIONS AND ANSWERS

That the world is in grave danger of being destroyed this winter by a collision with Halley's comet, and that this catastrophe is what Jesus Christ had in mind when he predicted the destruction of the world by fire, is the startling assertion of Rev. Father Charles M. Charroppin, S. J., of St. Louis university. What do you think of it?

—Arizona.

The thought of a great catastrophe that will include the destruction of the earth has long held sway in the minds of men. The end of the world has again and again been prophesied by those claiming special revelations, and they have often been so unwise as to set the date, but the grand old earth has always sailed majestically on, and we have every reason to believe, always will. The end of the world will be its refinement to soul consciousness. This is going forward all the time. The constant water baptism of the earth is leveling its high hills of material pride, and the perpetual baptism of sunshine is vitalizing it. These twin forces are sometimes apparently destructive, but the end is always good. The promise is that Jesus Christ shall set up his kingdom in the earth. "Howbeit when the Son of man cometh, shall he find faith in the earth?"—Luke 18:8. See also Rev. 5:10.

Are the faculties capable of demonstrating perfect health through the principles of Divine Mind if one's ovaries have been removed?—Mrs. W. L. H.

Every organ of the body represents some idea in mind, consequently they are all necessary to its full manifestation. But a partial expression of the mind may be carried forward after removal of organs related to some special department, as reproduction through physical generation. The mind also has the power to again form organs that have been removed or partially destroyed; so one should never give up or be discouraged by the thought of physical disability. The mind makes the body new again and again, until it gains the complete mastery.



How can we avoid the effect of a thought of evil sent to us?—E. A. B.

Thoughts are the only active realities in the Universe. They bring forth after their kind wherever they find shelter. They always return to the one who conceives or launches them, augmented by the force gained from the mentalities that indulge them.

The time is coming when man will be as able to understand the impact of a thought as he is now able to detect a physical blow. When this time comes the nature of thought will be better understood, and the world will assume the defensive toward the negative waves. By refusing to entertain them, these negations will lose their force, and finally cease to agitate the thought atmosphere.

Those who know that thoughts are things should take refuge in the Jesus Christ consciousness, thus defending themselves against the negative, and, by the power of the one enduring mental force, cleanse the thought atmosphere of the disintegrating vibrations. In this connection we must avoid the thought of condemnation or retribution. We make ourselves a dynamo for the strengthening, and also a partaker of its results, when we recognize the negative thought as a power. Pray, by affirmation, that the mind of Christ Jesus become active in all your affairs.

The one who sends forth a thought of hate or revenge is more to be pitied than the object thereof, because the final result will be in the mentality of the sender. The hell-fire of hate may throw its heat into the house of another temporarily, but its central flame is in the one who keeps it going with his thought, and there it will eventually have to be quenched with Divine Love.

"You tell me not to say that anyone has broken the divine law. Do you not believe that man transgresses? The Bible says carnal mind is at enmity against God * * * As long as man has not found the divine Spirit within



himself he is carnal minded, is he not? Webster's dictionary says a transgressor is one who breaks a law." * * *

We have asked you not to say that anyone transgresses the law because every time you say it you are binding that very appearance upon the one of whom you speak. The dictionary is not as good authority as God, who said, "Let us make man in our image and after our likeness." We set people free by declaring that they willingly keep the divine law; we bind them by declaring that they break the law. So, if you wish to make free, you must declare freedom. If you would help one to spiritual understanding you must declare that he desires spiritual understanding, and that he is open and receptive to it. You make free from the carnal mind by declaring that the divine Mind finds expression through the life of the one of whom you speak.

Wife feels so desolate without our little one. Will you kindly advise us as to any work issued through Unity bearing upon preparation for bringing a child into the world? * * *

As you have doubtless discerned from our teaching, we hold with Jesus, "In the kingdom of heaven, there is neither marrying nor giving in marriage." Our philosophy leads to regeneration instead of generation. If you are following the Jesus Christ method of spirtual development, you must look for the Christ Child in yourself. The same force that is sown as seed and used by another ego in building a body can be made the foundation of the immortal Christ body which every one must build before he demonstrates over death. So we would advise you by all means to begin this great spiritual attainment, and come out of the human family consciousness.

We understand the sense of loss you have and the void in your home, but this would have occurred later on as it does in every home under the old thought that pervades the family relation, which always ends in separa-



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tion. Personality postulates apartness and unavoidably ends accordingly, while the unity of Principle draws all of its parts closer and closer together as it is better understood, and its law of Love more fully observed.

FAITH

When hope seems dead and joy has fled, And sorrow sits beside you; And all the world is waiting near, To challenge or to chide you;

'Tis then that Faith with calm, clear eyes, Will take your hand and guide you; By paths of light, to planes of peace, And in God's wisdom hide you.

-Maria B. Williams.

Before a person can have permanent health, he must have overcome fear of any and every kind; anger in all its phases, such as impatience, annoyance, irritability, etc., jealousy, hatred, resentment, in fact selfishness in all its forms. He must have overcome the world, that is, his own kingdom. He must have acquired perfect self control. Health is a state of consciousness to be realized only through growth or unfoldment. It is the kingdom of heaven or harmony within.—Florence Willard Day.

St. Patrick, when he entered on the conversion of Ireland, is said to have made this affirmation and prayer:

May the strength of God pilot me, may the power of God preserve me, may the wisdom of God illumine me, may the eye of God view me, may the ear of God hear me; Christ be with me, Christ in the hearts of all to whom I speak."



THE FAMILY

HARMONY IN THE HOME

Home is the nursery of the Infinite.—Channing.

Edited by MYRTLE FILLMORE

EDITOR'S NOTES: So many questions are asked concerning the requirements of true parentage, and there is such need of the higher education along this line, that I have taken the liberty of making extracts from "Every Child Has the Right to be Born Great," a very comprehensive article written by Christian D. Larson on this subject in Eternal Progress, September, 1907.

EVERY CHILD HAS THE RIGHT TO BE BORN GREAT

What is done should be done as perfectly as it is possible to have it done; nothing should be the product of ignorance, chance or indifference; and this is especially true of parentage, because it is parentage that has brought us here.

If our coming into this sphere of existence was important, the way of our coming must also be important; the cause must be great if the effect is great; and the process of creation must receive our wisest attention if the product is to have real worth.

Everything that is done is done through certain laws, but all the laws of life are so construed that they produce results in accordance with the way they are used. There are better and better ways of using the same laws, and the best ways always produce the best results; and the laws of parentage are no exceptions.

To those who have given the subject the attention that such an extraordinary subject merits, it is evident that parentage can be expressed in a way that is far superior to its usual form of expression; and since paren-



tage means the beginning of a new life, it should be prepared to give that new life the very best beginning possible.

This new life should not be the product of chance or ignorance, but the result of the very highest form of parentage. Every child should receive from its parents the very best of everything that the parents have the power to give.

To simply give the child existence is not sufficient; any animal can do that; the child should be given a superior existence, and when parents give their child the very best that they have in their power to give, the child will receive a superior existence; in other words, the child will be born great.

In order that the child may be born great, there are three fundamental laws that its parents must apply according to the best knowledge which they can possibly secure.

The first law declares that all the physical and mental conditions of the parents are transmitted to the child. To give the child the very best conditions possible, the parents must therefore establish such conditions in their systems before conception takes place.

The physical systems of both parents must be in perfect health and harmony; physical strength and vigor must be abundant, and the creative energies of each system must be very strong and very active, though must be held in perfect poise.

The minds of both parents must be in the true attitudes, free from anger, worry, anxiety, fear or depression; thought must be lofty and strong, and all the mental tendencies must move toward greater things. When these tendencies are so strong that the desire for greater things thrills every atom in both systems, the best possible condition for superior parentage is secured.

* * * *

The second law declares that the strongest desires



that are felt by the parents at the time of conception will be the greatest factors in determining the nature, the capabilities and the destiny of the child.

This is a matter of extreme importance because there are few powers in human life that are stronger than the power of desire. What we continue to desire with the whole heart and soul, never ceasing, whatever comes or no, that we shall surely receive, sooner or later; as a rule, sooner.

When parents, for some time preceding, and at the time of conception, strongly desire their child to be a genius, a progidy, or remarkably talented in certain lines, they will give the child the very power that produces genius and rare talent, and that child will be born with the remarkable powers that its parents desired.

This will invariably come true to an extraordinary degree when the physical and mental conditions of the parents have been made as perfect as possible through the application of the first law; and if the talents desired for the child are encouraged through the proper parental conditions, the results will be still greater.

For a period of at least four weeks preceding the time of conception, the parents should strongly desire, with heart and soul, what they wish their child to become; and this desire should be at least four-fold—that the child may have a beautiful physical form, a brilliant mind, a strong character, and especially gifted in some particular talent.

These desires should be deeply felt, and should be expressed through the strongest faith that can be realized at the time. There should be no anxiety about results; the entire mind should be animated with the conviction that what we strongly desire that we shall receive; it is the law of life, and no law of life can fail.

The third law declares that the predominating physical conditions, mental states and desires of the mother,



during the period of gestation, will impress themselves upon the unborn child; and that these impressions will become active factors in determining the nature, the capabilities and the destiny of that child.

These impressions will produce results after their kind in every instance, because like causes produce like effects, though these effects may, at times, modify each other to a considerable extent.

It is therefore evident that to be a mother is not only to occupy a most responsible position, but to have the greatest opportunity in the world. The mother of the unborn child, may, through her thinking and living, give that child the power to change the destinies of nations; she may plant in that mind the seed of genius, so rare and so extraordinary, that the entire human race will be benefited immeasurably through the remarkable achievements of that brilliant mind; through her efforts that child may make discoveries and inventions that will revolutionize the world; or he may compose music that will touch the soul of man as the soul was never touched before: the mother of the unborn has music, art, literature, invention, statesmanship, history, the future of the race—all in her own hands. mother is therefore the greatest opportunity—by far the greatest opportunity that has ever appeared in the world.

When every woman learns to use her power, the superior race will appear; then will also come the golden age—the age of which all the prophets have dreamed; but it is not simply a dream; that wonderful age will come, because it can be produced; and it is in our power to begin the creation of that age now.

Every age is the effect of the people who live in that age; therefore, by creating a superior race, we shall usher in the superior age—the golden age—the age of greater marvels than was ever imagined by the most brilliant mind that ever lived.



The fact that every thought or desire entertained by the mother during the period of gestation will become a part of the nature of the unborn child, and will become a power in the life of that child, should awaken in every woman's mind the strongest desire to understand the subject most thoroughly.

There are mothers who declare that they would rather not interfere, but leave results to nature and be satisfied with what comes, be it a genius or a dunce. Such talk, however, is nothing but the commonest folly, because every mother does interfere with the creation of her unborn child; she can not help it; it is a part of the function of motherhood.

The mother is just as much the creator of her own child as the artist is of his picture, or the composer of his music.

Every thought and every desire entertained by the mother during the period of gestation will effect the unborn child, whether she thinks about the child or not.

* * * *

The life and the thought of the mother is daily effecting the unborn child, because she is the mother—the creator of that child. Then why create ignorantly when it is possible to create intelligently?

To apply this third law, the mother will not have to do something that she never did before; she simply proceeds to do intelligently what she previously did ignorantly, and consequently, instead of giving ordinary children to the world, every child she gives will be born great—in many instances, very great.

The first essential in the application of this law is to keep the mind in a state of harmony and joy, and retain a sweet disposition at all times. The prospective mother should not only remain in such mental states, but should think, with love, that her child is also in the same state of harmony, joy and sweetness.

This will give the child a sweet disposition and a



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natural tendency to be happy; something that is extremely important, especially when the development of greatness is the object in view.

Those who associate with the mother during the period of gestation, should do everything possible to keep her mind in this ideal state; she should be looked upon as sacred, because she is, and she should be treated accordingly.

She should live in the world of greatness thinking only of the high, the noble, the worthy and the superior; and she should *think lovingly* of her unborn child as being in the same world.

What the mother, at this period, constantly thinks the child is that the child will become; therefore, any talent or remarkable power may be given to the unborn, and its right to be born great, fully assured.

Her desires, with respect to the nature, the capabilities and the destiny of the child should be clearly defined, deeply felt, strongly expressed, well poised, and filled with love.

She should picture the child as very beautiful; she should think of the child as healthful, wholesome, strong and vigorous; and she should feel that this child is great—truly and wonderfully great.

All of these thoughts should be animated by the soul of faith, and every desire expressed for the child should be expressed in the deep conviction that it must be fulfilled, because the law never fails.

The mother should feel during this period that she is filled and surrounded with a great power—a power that is calm and serene, but strong and invincible—a power that produces greatness because it is greatness.

The child that is conceived and formed in such an atmosphere will become wonderful indeed; and since every mother may live in such a state during the entire period of gestation, every child may be born great.

The desires with respect to the capabilities of the child, that were felt during and preceding the time of



conception should be taken up by the mother and given thorough attention by her until the time of birth. This will insure the full realization of all of these desires, and also produce far greater results than could otherwise be secured.

In this connection it is well to remember that if parents do not observe the second law, and do not desire anything for the child to possess and become, the child will be born without any special capabilities. The fact that most parents leave this matter to chance, is the reason why the great majority are born to a life that can do nothing more than provide for mere physical existence. But it is wrong for parents to neglect this matter; every child has the right to be born great, because every child can be born great.—Larson in Eternal Progress.

MY LESSON

"My home radiates comfort, light and cheer."

I repeated those words over and over, and to make sure I was doing my duty I kept tally on the margin of a newspaper. Then I stopped and counted—one hundred and twenty-five times I had said them over without any perceptible change either within or without. I was perfectly miserable and there was no use trying any longer. I might just as well cry it out—and so I did. About the time the briny deep of my woes had obliterated my normal countenance, in walked Mrs. May. it had been anyone else I should have resented the intruion-but her, it was different, and as I looked up into her genial face I forgot for the moment my misery. But the tide of tears were not to be stayed, so I wept afresh. She stood before me and laughed, such a wholesome enjoyable laugh, it made me feel as if I were wasting my time.

When I lifted my swollen face I detected a glimpse of sympathy in her eyes, but an amused smile chased it



away, as she said, "I wouldn't advise you to repeat it, its not a beautifying exercise. Do you know what every tear costs you?"

"I know," I answered dolefully, "they're the price of a lot of misery to me."

"Misery, and what might misery be?" she asked.

And then I opened my heart to her and told her how all the live long day everything had conspired to make me miserable and unhappy.

"But don't you see," she answered, "how you began to dread the duties of the day even before your eyes were fairly open. If you had closed them again, right then and there, and in your mind looked over the blessings that were waiting to come at your calling, you would have opened them the second time to behold opportunities and not burdens. Do we not read in the Good Book, 'Man's word is his only burden'?"

"But," I remonstrated, "I've struggled all day to regain harmony and the more I've tried the worse things got. Why! (I held up my card) I've repeated this thing one hundred and twenty-five times with no effect."

Again her laugh rang out; not mockingly but full of wholesome encouragement. "But, where were your thoughts? The lips can only clothe our words with sound, there must be the vitalizing co-operation of the inner thought and word to make them fruitful."

To be sure, it all dawned upon me in an instant. I had sat down in my self-pity and dumps and repeated mechanically the affirmations I desired to see fulfilled in my home. What could I expect other than I received? My humiliation was evidently visible, for her voice was like a mother's encouraging her repentant child when she said: "Well, never mind, dear, let it pass for a lesson you were kept after school to get. You will not miss it again. Let us get still and realize together that of a truth.

"My home radiates comfort, light and cheer."

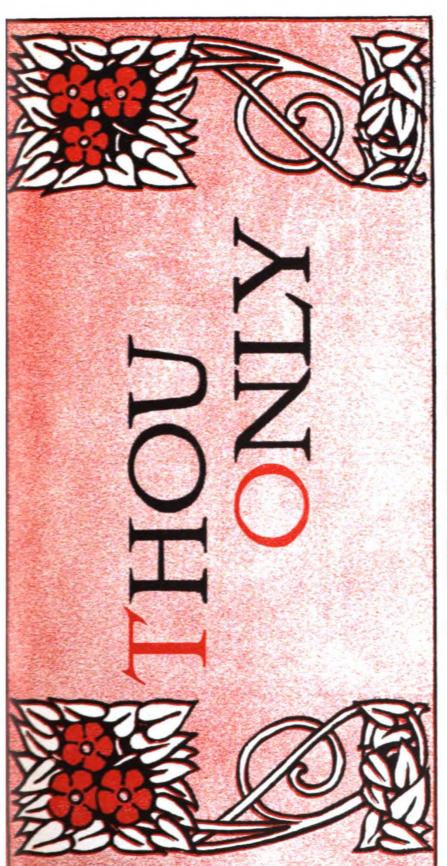


My! what a glory came to me in that silence. My heart and soul went in to those words and my home semed flooded with a great light. When at last Mrs. May arose to go, her face was like a benediction of peace, and as she clasped my hand at parting she murmered, "Peace be unto thee and thy home hence forth and forever."

I seemed to be in another world. I looked into the mirror, there was no traces of that woe-begone creature with the swollen face. She who looked back at me smiled as one who had entered a new joy, with intent to share it with the inmates of her home. It was time for Benny's coming. I went to the window, eager to catch the first glimpse of my boy. Yes, there he was coming up the walk, but not with his usual buoyant step and happy face. He looked depressed, and his step was slow, then it dawned upon me that he was under the shadow I had cast upon my home that morning. I flew to the door and flung it wide. I called to him out of my new found joy. He stopped a moment as if in uncertainty, and then with quickened steps rushed into my arms. "O, mama," he cried, "I'm so glad!" and then he told me how he couldn't study much all day " 'cause he felt so heavy in here," (putting his little hand over the region of his aching heart). Then we entered together upon happy planes to surprise the good father on his home coming. If ever anybody wanted to atone for their transgressions, I did, and I prayed continually to be delivered from temptation of ever again letting myself fall into the snare of negative thought.

When at last, Benny and I had put the finishing touches to our surprises, he stationed himself at the window to watch for his father's coming. Soon his shout called me to the window, and the one glimpse I caught of him before the boy opened the door showed me a bowed head and general appearance of dejection. How my heart smote me; was not here another evidence of





From UNITY, for February, 1910, Kansas City, Mo.

my morning's transgression? The boy noticed it, too, and was quick to meet his father with a smile and kiss of welcome. And I? Why I stood at the door and did all I knew to prove to him the manner of woman who had charge of his home. I was rewarded for my efforts by the pleasure that came into his face. It seems he, too, had had a miserable day, and that everything had gone wrong at the office, but someway he believed everything would work out all right, now that he saw the silvery lining of the cloud.

The radiating comfort, light and cheer that Mrs. May and I had affirmed was surely a visible thing in our home that evening, and John said, "There was no place so restful to his soul as our own cozy little home," and I propose to keep it so.—M.

GOD'S GIFT

MARY BREWERTON DE WITT.

Beautiful Margaret Faith, is born!
About her head Aurora's gold,
Light fingers curled upon pink palm,
Like clustered rose leaves, fold on fold,
How fair she lies, so still, and pure
As lily o'er a snow wreathed mound,
Her blue eyes closed, one little prayer
Escapes the lips, faint breath of sound!

Beautiful Margaret Faith is here:—
There, fold her close against your breast,
For she shall drink of Mother's love,
Dear birdling in her happy nest!
Blue eyes, they ope' and would reveal
Deep wonders of a mystic lore;
If she should speak 't would be to tell
Of vast worlds seen and known before!

Beautiful Margaret Faith is born!
Across the sea of gold she came:
God's angels bore her safely o'er,
While in her breast a tiny flame
Leaped swiftly up to whisper—life!
And so she came to us, the dear!
And she shall grow in God's pure love,
Enfolded in Love's atmosphere!



LITTLE CONTRIBUTIONS

THE VALUE OF THE NIGHT

The poets in all ages have sounded the glories of the morning. The Vedas of our Aryan race worship the sun as the emblem of the giver of light and heat. But how few value the stillness of the night, when the clamor of trade and traffic and the rush of the gay world have all sunk into silence? How few realize that "to be alone with silence is to be alone with God"? How few open the windows of the soul and let the music of the heavenly hosts float in? The angels, God's messengers, with words of comfort and counsel can make themselves heard in the stillness of the night.

Jesus Christ, our leader and example, used his nights as most valued time to hold communion with the Father when, after the day had been spent teaching the Truth and manifesting this Truth by healing their bodily ills, the multitude went to their homes. Then it was that Jesus retired to the mountain to spend the night in communion with the Father. After such nights, with what strength and power did Christ renew the work which he came on earth to do? Following his example, should we not rejoice when we awake in the stillness? This is the chosen time to listen to what our heavenly Father has to say to us.

If before going to sleep we have shut out every thought of worry and anxiety and calmly said, "Into Thy hands I commit my spirit," and have believed that our spirit will be lifted up to the realms of heavenly Love and Wisdom, we shall awake with the glory of that realm still about us. Then may come flashes of light that will help us to solve some problem or make clear some mystery of spiritual truth. Oh, the joys of thus awakening! while we have slept our real selves, the children of God have walked the streets of the



New Jerusalem, and, as their rightful inheritance, partaken of the glory thereof.

We may, as Christ did in coming from the Mount, have to meet with temptations but these will only be tests of the new strength we have gained in the night.

—Lucy W. Smith.

JUST OUTSIDE

If your door-bell was ringing, softly, continuously, and glancing out you should behold your dearest friend awaiting your answer, would you allow trivial calls to other parts of your domain to keep you from opening unto him?

If you hear the Joy-bells of Health and Love, of Wisdom and Power ringing just outside of your understanding of these great truths, are you going to let them ring while you answer to less important calls? This is what a greater portion of mankind is doing.

The thought-realm is full of great and powerful vibrations of health and wisdom, of boundless love and infinite truths that shall bring to man's consciousness the "Kingdom of Heaven within." If you really can not open to this wonderful guest of wisdom and power, better go just outside the smaller self and close the door behind you and revel in the universal consciousness of that which cannot be closed in.

It is a wonderful experience to close the door on the lesser self and breathe in the delicious freedom, the elixir of life one gains from submerging himself in the great Cosmic Force of the Universe. It sets the whole being aglow with new life. The pulses throb and bound in rythmic joy. The quivering soul that senses its unbounded freedom, leaps into space that is all agleam with light and energy, with knowledge and with love, and opens wide its eyes on the divinity of all life.

Never again will this awakened soul come down



from the heights that he has gained just outside of the lesser self.

The Kindergarten of the soul may hold one for a time, but softly calling bells will raise the vibratory force in which man dwells, until forsooth, he needs must fling the portals wide to the ever-urgent guest, and clasp him in his close embrace.

Who is this guest? Might it not be the Soul of Wisdom, and Health, of All-Abundant Life?

What e'er you most desire stands just outside the lesser self and calmly waits your earnest invitation to enter. "Behold I stand at the door and knock," says the Christ of you.

The resistless current of Eternal Good invites you to its bosom where you may freely bathe in its clear flowing waters and sweeping onward, one with it, in its great purifying work in the pathway of life, joyously revel in its fulness.

Answer the call-bells. Open the doors to your soul. The Infinite knows no bounds and you like unto your Source, are free, just outside of the little self.

—M. Evalyn Davis.

We have only to be patient to pray, and to do his will according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does the heavenly principle within.—W. E. Channing.

"Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord: wherefore turn yourselves and live ye."

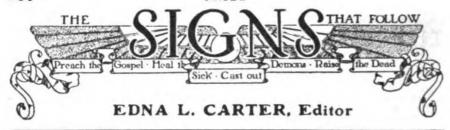
Be noble! and the nobleness that lies in other men, sleeping but never dead, will rise: in majesty to meet thine own.—Lowell.



THINGS WROUGHT THROUGH PRAYER

There passed peacefully away, at the venerable age of 93, one of the most remarkable men of this century— George Muller. He was by birth a Prussian, but settled in England while quite a young man. He was not in any way an exceptionally able man, but he believed with his whole heart in God, and served him, according to the light he had, without reserve. He was poor, but he felt through the prayer of faith he could get everything necessary for any work he had to do, from him whose are the silver and the gold and the cattle on a thousand hills. His theory was put to the test of facts, as every theory ought to be, and by facts it was verified. He never asked funds from anybody; he never put an advertisement in a newspaper or periodical, as most philanthropists do; he simply prayed to him who heareth in secret. By 1870 he had built five large orphanages on Ashley Downs, Bristol, capable in all of accommodating 2,000 boys and girls. He filled them, and maintained the inmates well, giving them, moreover, a fairly liberal education. There was no stinting. The orphanages were splendidly managed. Often in the morning there was not wherewith to feed the orphans throughout the day; but dinner-time never came without supplies. Through the years of greatest depression in business, when other philanthropic and missionary organizations, despite all their huge efforts to collect means, were languishing on account of declining subscriptions, Mr. Muller's work went on smoothly and evenly, with never an appeal to man for aid. all he received about one and a half million sterling. The names of contributors were never published, and thus the slightest appeal to human vanity and love of distinction was avoided. It is difficult to account for this singular career on any other theory than that the prayer of faith links a man's earthly feebleness to God's almighty power.





This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

YOUR WISH

What ever you want, if you wish for it long,
With constant yearning and ceaseless desire;
If your wish soars upward on wings so strong
That they never grow languid, never tire,
Why, over the storm clouds and out of the dark
It will come flying some day to you,
As the dove with the olive branch flew to the ark,
And the wish you've been dreaming, it will come true.
—Ella Wheeler Wilcox.

"WISE UNTO SALVATION"

Paul, in one of his letters to Timothy, makes use of the expression "wise unto salvation," and it is so suggestive of helpful truths that many sermons might be written from it.

There are, in the world, all kinds of ideas of salvation, differing as widely as men differ, and every man's idea is in accord with the nature of that which he considers the highest good. The one who values spiritual things above all else, will have the truest idea of salvation. But even spiritual minded men differ concerning the meaning of salvation, because some have attained a greater degree of understanding than others.

The desire to be "wise unto salvation" should find expression first in seeking to know what salvation, the

"salvation of the Lord," really is, and time is saved in this search if we go direct to Jesus Christ's teachings. There we learn that man is made "in the image and likeness of God," but that he lost the consciousness of the Divine perfection. Through the redeeming power of the indwelling Christ as brought to light by Jesus, the consciousness of perfection is restored to men, and this is salvation.

The God-perfection does not admit of any apartness, therefore separation of Spirit, soul and body has no place in the salvation of the Lord. The man is saved whole, entire, complete. Sin and evil with all their consequences are not in the Christ consciousness of perfection; duality in all its forms is eliminated from man's mind by the knowledge of the Omnipresent Good. It follows then, that to be in the Christ consciousness is to be free from all disease and discord and death. This is the meaning of "saved to the uttermost."

As helps on the way to the realization of the Christ perfection, we have the sayings of Jesus. One who keeps these sayings is truly "wise unto salvation," for obedience to them frees the mind from old habits and establishes the consciousness in righteousness.

The anxious thought disturbs the harmony of the whole organism, and so also does anger, and resistance, and every other adverse state of mind. In the fifth, sixth and seventh chapters of Matthew are helps for the overcoming of the various discordant mental states that end in disease and disruption of the organism. The simple statements given by Jesus make the way to salvation plain to him who wills to hear and heed the voice of Wisdom.

If anger and hate are doing a destructive work in the mind and body, the man is "wise unto salvation" if he chooses to put them out by keeping the commandments of Jesus, "Resist not evil," "Love your enemies," "Forgive." Other forms of selfishness are overcome by obe-



dience to "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Everyone of his sayings works righteousness, and the fruit of righteousness is eternal life.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.—Matt. 7:24 to 28.

The 19th verse of the 5th chapter of Matthew is especially worthy of notice in this connection. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." There is a blessing for doing and a blessing for teaching the commandments of Jesus. "His commandments are not grievous" to those who obey them in the Spirit. "Therefore I love thy commandments above gold; yea, above fine gold."—E. L. C.

A good treatment to overcome condemnation of others is, "I find no fault in this man."

To get out of a rut, hold, "Speak unto the children of Israel that they go forward."

For poise, rest in this consciousness, "I am poised and centered in the Truth of Being."

Did you ever plant flower-seed not knowing what kind they were until they came up? Sowing Word-seed



in consciousness is a little like that sometimes. for instance the statements given above. Who understands perfectly all that is comprehended in "I find no fault with this man," or how the "children of Israel" within respond to the command to go forward, or knows all the Truth of Being. And yet we know that when we hold these statements in mind, a quickening comes. The life and intelligence in the words of Truth begin to manifest as soon as they are received into good soil, and they spring up and bear much fruit. If properly cultivated by faithful meditation and prayer, they form a new state of consciousness. Do not wait for an intellectual understanding of a statement of Truth before declaring it. If you perceive that it is true, or that it is possibly true, appropriate it by affirmation in faith and thanksgiving, and understanding will be one of the fruits. Truth will reveal itself to the consciousness if it is received there in faith.

The Hebrews dedicated their temple to the Lord with songs and feasts, all symbolizing various movements of mind. This dedication of temples to the Lord has followed down through the ages, but it has not been customary to dedicate dwellings. If there is a law operative for good in the dedication of houses, it is well to give this blessing to all our living-rooms and sleeping-rooms. Every day, living words of Truth should be spoken in all of the rooms of the house we occupy, and being thus sanctified, they will give back their blessing of peace and rest to all who enter them.

The question is sometimes asked, "What shall I do with people who oppose me; who are not in sympathy with my spiritual on-going?" Such a situation must be handled spiritually. First, take the stand, "I am one with Almightiness. My environment is God." Send forth the Word. Deny all opposition. Be careful not to recognize or resist evil. Do not talk about it. If you



make yourself positive in the understanding that your environment is God, everything in your world will become harmonious.

If you worship a far-away God, you make far-away conditions of good. The more you realize the presence and power of the indwelling God, the more of good you will experience. Many think it makes no difference what men believe about God, but it does. Some are weak in body because they believe in an outside God. If you have built up in the invisible Ether a form or shape of God, this graven image must be given up.

The Silent Unity workers unite in thanking our correspondents who send in neat letters, legibly written in ink. It is a pleasure to handle mail of this kind, and the work is taken care of more promptly when time does not have to be spent in deciphering careless writing. For the benefit of those who may desire to bring their letters up to a standard of excellence, we give this information: All letters should be written with ink, and on one side of paper only. Pages should be numbered. State definitely what you want.

If you seem to be hindered in your work, or if there is difficulty in expressing your ideas, quietly but firmly make this affirmation: "There is no power in mortal thought to hinder the going forth of the True Word. The Spirit now has full free expression through me."

In a Unity meeting held recently in Kansas City, a lady testified that she had healed herself of deafness of years standing, by holding and realizing this Word: "The Love of God penetrates and permeates every avenue of life and intelligence in my body."

Before us, even as behind, God is and all is well.

--Whittier.



Healed by the Word

I am so thoroughly healed of all seeming ailments that I almost forget any ever bothered me. Even my heart has ceased to ache over anything, and the circumstances which almost mastered me I have risen above, and smiles have appeared where tears once seemed to be permanently established. I do praise God most earnestly.—C. S.

I certainly thank you for the pamphlet, "Difficulties Met." I cannot express how much it helped me. I was so sick when your letter came that I had telephoned for two bottles of medicine for an illness that I had been troubled with for eighteen years. After reading the pamphlet I went to my room and had as close a talk with God as I know how. When the medicine came I did not need it; I was perfectly healed.—W. W.

I have been so completely healed, and I feel so strong, that it just seems a dream that I have been sick at all. I feel thankful to every one of you.—A. S.

Since receiving your last letter of December the 10th, with its helpful message, I am happy to tell you there is a marked improvement in several ways. My back is straighter, and some days it seems as if I can feel it going into place, for which my gratitude to God and to all of you cannot be expressed. My face is much better, and I know will soon be entirely well. My consciousness has also expanded greatly toward realizing the truth, and with it has come peace from fear and worry.—M. B. M.

I write you this evening to tell you that I am healed.
—W. S. B.

All nervousness has disappeared, and I am stronger than I have been for months. My school work has improved, and was made easier by your help.—I. E. W.

I thank God daily for my blessings. I am cured of constipation and insomnia, and my abdomen has ceased to enlarge.

—E. S. M.

I have asked for your prayers for rheumatism and it has left me. Thanks to God for the help.—E. L. E.



So much is coming to me and mine; my cup is verily overflowing. I have good news of B. S. She is reported to be out of danger and doing well. Our children are pictures of health, and everyone marvels that I have not had the doctor for seven years.—H. A. S.

It has been just a year since I wrote to you for help. I have never had a hemorrhage since. My health is good and I am quite strong.—C. M.

I have fully recovered my health; digestion is perfect, nerves all right.—L. N. O.

Since my letter two weeks ago yesterday, asking for treatment for my mother, she has passed eleven gall stones, and has been much better from the pain in her side.—Mrs. I. S.

I cannot express my gratitude to you. I believe I am healed of stomach trouble. I do not need treatment any longer. I see a change in my husband.—J. M.

I am pleased to tell you tonight that I am growing better each day. The tumor is disappearing.—Mrs. C. R.

I wrote you a year ago asking you to help my little girl. Her eyes are perfectly well.—Mrs. F. E. B.

I wish to thank you for what you are doing for me and mine. My son has improved in health so fast, considering the condition he was in when I wrote you, that his speedy recovery to health is simply marvelous.—M. C.

I had gained steadily in flesh until I weighed almost 200 pounds dressed in light summer wear, but lately the divine sculptor has been at work taking down the superflous flesh, and bringing me back to a normal condition.—K. G.

Since I last wrote to you, good has continued to prevail. I am now here at my old home on a visit, and am able to see the remarkable progress of my sister toward a better condition.

—R. T.

Whenever I have written desiring your help, either for myself or my sister, the result has been all that could be desired



in every case. My sister, whom you treated a year and a half ago is now in perfect health.—E. L. F.

My mother-in-law wrote you for help for baby for constipation. She is quite cured now, and very well and strong; also very good natured.—R. M. B.

Some time ago a lady mailed me the October number of Unity. I was about to leave on a trip of four or five days. I read the magazine carefully, and have received much good from it. I have suffered for two and one half years with rheumatism, and I received so much good from the reading of Unity that I did not experience one single pain on my trip, and have felt good since.—J. R. L.

My mother is a member of your Society. I know you have been of great help to her, and that through you she has become almost entirely well. My sister has also been greatly benefited by you. I feel also that in answer to my mother's request you have aided me in my work. A little over a week ago she wrote you asking you to aid me, and bring immediate presperity to me. Last Thursday my salary was increased to take effect January first. I believe this came about with your help.—G. S.

I was treated for sickness at one time about thee years ago, and I have had splendid health ever since.—M. E. R.

I want to tell you how beautifully I was healed of an ulcerated tooth. I wrote to you last Thursday, and on Friday at 2:30 in the afternoon I begun to have a sort of a sensation such as follows a shock of electricity in my head, and the pain began to grow less. I think I would have had an instantaneous healing, but I had cotton in my tooth, and I never thought to take it out till Sunday morning, then every bit of the pain and soreness left, and although the nerve is exposed in both teeth I can drink cold water and do not experience the least bit of pain.—Mrs. F. A. V.

I want to thank you, for all you have done for me. I am better in every part of my body.—R. M. W.

I wish to write and let you know about my improvement. I praise God that I have improved very much indeed. I can praise God all day long, and my husband and I are as happy as can be, and we surely are grateful to you for all.—Mrs. H. P.



Just a few hours previous to your letter coming, I had a strong feeling that I should give thanks that our troubles are all over, and such a deep gratitude fined my whole mind that it really seemed the world was gone and I was all alone, just in a quiet joy, a great thanksgiving. Then your letter came telling the very thing I had felt; surely it is the voice of God, and now I no longer doubt; I know, and it does not need even patience to wait. I am just contented that God has heard and answered. I am writing before time to report because this seems such a beautiful and encouraging knowledge that I want to share my joy with the friends who are helping us to see where we were blind.—Mrs. A. H.

I am delighted to report a marked improvement in the health of my sister whom I asked you to treat about a month ago.—T. J. K.

My son is entirely well, and I thank God and Unity every day for his recovery. He lost his position during his long illness, but has another now, and is standing the work in fine shape.—A. M. K.

I asked and praise God I have received. The help came before the letter.—E. S.

Thought it only justice to wire you today that I wanted treatment stopped, as I had entirely recovered and was very grateful, which I now confirm. Most remarkable what your good thoughts have done, as there is not a trace of any symptom now, and I am feeling fine.—C. II. C.

Your helpful thoughts are not especially needed in my case now as for a couple of weeks I have felt entirely well.—I. H.

Your last letter received and I thank you for the words of encouragement and cheer. I am glad to tell you that our little boy's cough has disappeared and he seems in his usual health.—Mrs. J. F. J.

I am so rejoiced to tell you that my dear boy is so much better. He is able to go out into the sunshine. He coughs very little, and every one thinks it is wonderful he is getting over it so quickly.—A. G. H.

Please accept this small thanksgiving offering with my



great love and gratitude for the kind help and great good that has come to me through Unity. I now have perfect health.—M. D. B.

Last month I asked for help for trouble caused by a tooth, and I am pleased to report that by the time your letter was received I had wonderful relief, for which I am truly thankful.—E. M. P.

I cannot help writing a few lines before retiring to tell you how thankful and happy I am tonight. All is going so well with me. My Good has certainly come to me. Everybody marvels at my health. I used to have such severe headaches, and took headache powders until my system was dependent upon the drug; but thank God, all that is past, and I am free.—S. D. K.

I am healed through your treatment. The living words you have been speaking through me have built me up in healing of mind and body.—J. T. P.

My heart is filled with love and gratitude towards you, the dear workers in God's vineyard. The wonderful help that has been sent me through your demands for me is a proof to me of the great and loving tenderness of a Good Father. In health and opportunities for material betterment has the way been opened.—V. C.

I have been snow bound up in the mountains, so I could not write you how thankful we are for your wonderful cure of our granddaughter. I have not words to express our gratitude.—Mrs. M. P.

I am ready to give thanks for the word you have spoken, for all seems so harmonious. I am almost free from rheumatism.—M.deP. T.

I want to thank you for the help and treatments you have given me the past month. I have been wonderfully benefited.

—Mrs. W. T. W.

My baby and myself are improving daily. I thank God for his kindness every time I look at my baby.—Mrs. E. P.

I am just getting along fine. I am enjoying a happy life.



This world is no longer a question to me. I just go on rejoicing with my God all the time.—E. P.

My heart goes out in sincere gratitude to my Heavenly Father and to yourselves for the help which has come to me.—H. M. M.

I am glad to say that your loving care has brought me through safely to a full realization of the power of God's love and willingness to give us all things in abundance. I am restored to health, and have every prospect of prosperity.—H. A.

Some time ago I wrote to you asking for treatments. I also wrote and told you how the treatments helped me. You will be glad to hear that I am getting better right along. Unity does me so much good in every way, and my faith in God's love and power grows stronger every day.—Mrs. F. A. W.

It is just four weeks since I asked treatments for my husband and self. He is much improved, and his temper is certainly better. The aches and pains all through my body are nearly gone. You have helped us very much, for which we are very grateful.—A. C. B.

I write to let you know I have recovered my health, and do not require any more treatments.—Mrs. E. D. J.

I am entirely healed. You may discontinue treatment.—G. W.

You may discontinue treatments. I feel that the One Presence has heard, and I give thanks that I have already received.—E. R. W.

I want to tell you that my son is wonderfully better, and is now in the city looking for employment.—E. R. ...

It is now a month since you began to treat me, for which I am truly grateful, and feel much better and happier in every way, spiritually and physically. Life seems quite different.—Mrs. F. D.

Enclosed please find check for this past month's treatment for myself. You may discontinue the treatment as I am perfectly well.—L. S.



I am just feeling fine. My arm that was broken last spring, which I had no use of, I now have the use of the same as I ever did. I am so thankful to Silent Unity for what they have done for me.—M. E. P.

I want to tell you how much better I am in every way, and how thankful I feel to Unity for helping me to realize the truth. I am so happy I could sing praises to God all the day.

—Mrs. M. J. H.

when I first asked for treatment I was in a very bad condition or going into a very bad condition of rupture; but I thank God who directed me by his Spirit to come to you. I feel that I am improving every day. I feel that the sunlight of heaven with its prosperity is again to open upon me once more. I can see and feel it coming, and can realize God's hand leading and directing all my affairs.—W. H.

I am glad to be able to write you that our baby has improved wonderfully during the month you have been treating her. She is perfectly well, and has gained two pounds in less than a month. We are very grateful for your assistance, which we no longer need.—E. A. R.

Some time ago I wrote to you asking for treatments. I also wrote and told you how the treatments helped me. You will be glad to hear that I am getting better right along, and Unity does me so much good in every way.—E. A. W.

Wired you today to treat my five year old boy. Please discontinue treatment when this reaches you. He is better.—M. L. N.

I want to thank you for your good work in my behalf. My headaches are entirely gone, and my husband drinks very little now. I am sure, with your loving help he will be entirely cured of the idea that whiskey gives strength for extra work.

—D. E.

I wrote you a week ago asking for help. I am receiving it every day, and best of all it comes in such grand realization. I am so much better of the nerve trouble.—C. G.



It is with joy and pleasure I write to you, for by your help I have been made free. I am thanking God every moment almost that I have found the Christ Life, the Oneness with God.—A. E. D.

Prospered by the Word

I have been helped in faith and prosperity in a wonderful way, and have felt uplifted beyond anything I dreamed. My gratitude is overflowing.—B. L.

I wrote to your Society last August for prosperity treatment, and I received help immediately. I have kept my rooms full all the time which I think is quite wonderful, as I live two and one half miles from the city.—A. McE.

I have accepted a new position for the first of the year, which came to me unsolicited and unexpected, and with quite an increase of salary over my present position. I feel it is due to the knowledge of truth that I have gained through the Unity Society and the Unity magazine.—J. B.

I want to thank you for your help this past month. I have been more successful in my work, have had better health, and have felt the tranquilizing power of peace and harmony in the home.—W. B. K.

I can scarcely find words to express our thanks to this blessed Truth which brings only the good for us if we earnestly and faithfully trust. Mr. H. has a new situation which means a fine salary. This has come to us in a few months, and we know it is the following of Unity's teachings.—M. H.

The position which came to me in November, through your aid, continues to grow more and more agreeable, and day by day I realize more and more that it pays to trust wholly to the Spirit.—A. V. R.

I want to thank you for the prosperity treatment you have been giving me. My business has picked up and I am doing better every day.—M. B. T.

We have been greatly blessed and helped by your treatment for prosperity, and I want to thank you for what you have done for us.—Mrs. R. C.



I am very much pleased with the result of spiritual treatment. I have been employed since November 17th, and feel as though I am free from all financial lack.—J. F. R.

I have a good report to make. Mr. E has secured a good position, and one hundred dollars came to me at Christmas time. Surely the Truth is working for good, and I sincerely thank you for your assistance.—Mrs. H. E.

After asking you to help me as to the business I had in hand, I received money enough to settle up to date. Your letters and reading matter help me so much.—A. L.

I wrote you some time ago asking your assistance in renting my rooms. In less than one week all were rented.—M. E. W.

I want to thank you for the assistance you have given my son. I wrote you three weeks ago asking for help for him He was out of a position. Now he is in business for himself and is doing quite well. My brother is greatly improved in health, and is recovering fast from his severe accident.—Mrs. I. S.

It is with grateful heart I am writing you. I canot begin to thank you enough for what you have done for us. We have sold our farm for a good price. I know it was you that caused the land to move.—Mrs. A. M.

I find everything in loving and plentiful bounty. We are getting out of debt; each day seems to bring us nearer to the realization that our bounty all lies with the supply of our Heavenly Father, which is ours by the asking.—L. A.

My husband is entirely well, is working every day, and we have been blessed financially.—Mrs. H. A. P.

Freed by the Word

Desire for tobacco and liquor has left me, for which I am grateful.—F. W. R.

I wrote you the first part of December asking you to help my husband, and cure him of drink. I want to tell you up to date he has not tasted liquor; went through the holidays without drinking a drop, an unheard of thing. In the 19 years



I have been with him it never happened before. He has always got drunk and stayed drunk for weeks, or until he could not drink any more.—C. L. H.

It is with a heart overflowing with love and thankfulness I write you. I followed your instructions of praising and thanking our bounteous Father that my prayer was answered, and lo, it is answered. My husband has told me a very wonderful thing had happened to him. He said, "Don't you know, all the desire for drink is gone?" That was a week ago. This Christmas day is the first one in his memory in which he has not indulged. I do believe in the great and wonderful power of God that has freed my husband forever from the vice which has held him most all his life. He seems a different man, and begins to take an interest in spiritual things. Enclosed he sends a love offering, also a blessing from us both on the dear Unity.—D. M. O'B.

I wrote about a month ago to treat my husband for rheumatism, and later for the drink habit. I want to thank you for the good you have done through Christ. He has no more rheumatism, and stopped drinking without my saying a word to him.—S. C. R.

I feel that I have so much to thank you for in this letter. You remember I wrote you a few weeks ago of my son who was addicted to drink. I did not hear from him for several weeks until a few days ago when he wrote me the nicest letter saying he could not tell what had come over him, but he had lost all appetite for drink, had no desire for the stuff, and that no power on earth could induce him to go back to the old habits.—Mrs. C.

Am pleased to tell you that my husband has not drank now for the past few months, and seems to have no desire for it. He has just gotten employment, after being out of a position for several months, and everything looks more favorable for us than ever before. Thanks to Silent Unity for revealing to us a different life.—Mrs. J. C.

My son to whom you gave treatment for drinking is just getting along fine. His wife told me he is not the same man.

—M. E. P.

I know that you will be glad to hear that since the 9th



of November, my son has been perfectly pure; he has not once yielded to temptation which before had such mastery over him. He is so happy and bright. I cannot tell you how grateful I am. It is most wonderful.—A. I.

Faithful in That Which is Least

I wish to thank you for the extra copy of Unity you sent me last month, stating that "The Signs That Follow" was now published with Unity. I was wishing I had an extra copy of that number to give to a friend, it was such a good one.

One time when you were issuing "The Signs That Follow," as a separate paper, you spoke of the electric fans and used them as an illustration in such a way that I thought it fine. I had two friends I did so want to have a copy, and in a few days I received the two copies. Truth is so wonderful, and grand, that we stand in awe of the majesty of it.

The first Unity I ever saw was about six years ago, when my son sent me one in Colorado where I was living at that time. Just think, I was ashamed of it, and did not wish anyone to know I had it; now I love the little magazine and place it next to the Bible.

Before knowing the Truth I was ailing, and taking medicine all the time. Have not taken any for three years, and enjoy perfect health, and am happy.

Have had some wonderful results of the power of the word to heal. I lifted an oil stove by the handle which was very hot and burned the inside of my hand severely. The pain was intense. I seated myself in the rocking chair quietly, and took the statement which was in Unity of that month. "In Quietness and Confidence Shall be Your Strength," intending to repeat it seven times. At the fourth time in saying it I found the pain had ceased entirely and a great calmness possessed me.

We are indeed the "Holy Temple of the living God." Have cut my finger to the bone and have fairly seen it grow together by the power of the Word and not leave a scar.

I was once preparing brackberry jelly; my daughter remarked that I would stain my hands for Church the next day. It came to me, "I am Spirit. Spirit cannot be discolored," then did not think of it again. I wrung the berries through a clean white cloth, and as warm as I could handle the fruit. The next morning I noticed how black the cloth was, and thought of my hands. Upon the end of one finger about the size of a pea, was a deep purple stain; the rest of my hands were clean,



even the nails were not tinted. The stain on the end of my finger showed me the condition my hands would have been in if I had not used the Word.

In preparing onions for cooking, my eyes began to smart. I declared, "I am Spirit. Spirit cannot be disturbed in anyway." The smarting stopped and it was as though preparing any other vegetable for cooking.

One day I was cooking potatoes. I had just noticed that they needed more water, as the door bell rang. My caller was a lady who did not come very often, and loved to talk upon "Truth." I did not wish to disturb her in her talk as she was very earnest. I thought how the potatoes needed more water. The thought came to declare for them, that they had plenty of water, and all was well for the Lord makes it so. The caller stayed for a half hour or more. Upon looking at the potatoes, after she left, found them completely covered with water and not overcooked. I placed the cover on very reverently. His presence seemed to be everywhere.

I went away not long ago, for two weeks visit. While there I remarked that there was no worry about leaving my home for such a length of time alone, as there would have been in the old way, and declared that my affairs were in Divine order, and all was well. Upon getting home thought to open all doors and windows to remove the close, musty smell which it would naturally have after being closed for that length of time. Found every room as refreshing as though it had been newly cleaned instead of being closed.

UNITY has done much for me, and I have enjoyed it so thoroughly always.—H. C. H.

There has been no return of the old disease. I will not write the name of it. When friends ask me how I am now and say "Have you had ——lately?" there will come a strange feeling over me and seems to say, "Do not talk of it," so I say "I am fine now."—Mrs. A. G. T.

I want to write and tell you that I am, through Divine Understanding and Faith taking hold of God. It has been many years coming, but I believe it has come at last, thank God, and you who have so unselfishly come to my aid. I have been holding the thought of Love, Love, Love; until I begin to feel its effects in my body.—L. A. M.

"Things are never so bad as we think they are." "Glad. in the "Dawn of a Tomorrow."



NOTES FROM THE FIELD

JENNIE H. CROFT.

Unity Vegetarian Inn and Unity Vegetarian Cook Book are creating quite a furore in these days of the "Meat Boycott." Articles about the Inn are copied from the Kansas City papers by the press in various cities. The Los Angeles Times, Los Angeles, Calif., gives space to an article sent by "Exclusive Dispatch," describing with a varying degree of accuracy, the purposes and practices of this "Unique and popular Hostelry." So the good work goes on, and the Cook Book will prove an invaluable aid in establishing a meatless diet in the homes of progressive people.

The many readers of UNITY will be pleased to know that Mrs. Annie Rix Militz is contributing a serial on "Spiritual Housekeeping or, Concentration in the Busy Life." The first installment will appear in the February number of UNITY and will be welcomed by the host of Mrs. Militz's admirers. Since her return to the Los Angeles Home of Truth there has been a steady increase in the circle of usefulness along every line.

A new Truth Center is formed in Dayton, Ohio. Daisy L. Friedman, 244 Sycamore St., is Leader, and we recommend that Unity readers and members of our Society in Dayton call upon Miss Friedman and help on the young Center.

Mrs. Cora Justus, of Seal Garden, Calif., is another earnest soul who has interested her neighbors in Practical Christianity and has opened her home every Thursday afternoon for the study and discussion of the principles of Truth.

Headquarters for Unity Literature is established at the home of Mrs. Harriet R. Kraemer, 1419 East 3d St., Duluth, Minn. Here may be found a Truth Center with a very earnest and consecrated Truth student as leader. A larger work is sure to be built up in Duluth through the efforts put forth by Mrs. Kraemer. The Sunday School in which she is interested has just adopted Unity as the text-book for the interpretations of the Bible Lessons.

The address of the "Circle of Universal Harmony" is 2518 Washington Blvd., Chicago, Ill., instead of 4237 as noted in



January Unity. The Harmony Publishing Co., is at the Washington Blvd. address also.

We are pleased to note the revival of Henry Harrison Brown's magazine "Now" which has not been published since the fire in San Francisco. The Home of the "Now" Folk at Glenwood, Calif., is continuing its good work, but Mr. Brown also has an office and home in San Francisco at 589 Haight St. Send in your subscriptions for the magazine and help to establish a firm foundation for the good periodical. Price, \$1.00 a year.

Prof. Le Roy Moore has just completed a most successful class in Champaign, Ill. He expects to go East again next summer, and is open to engagements to teach classes or to lecture upon the Science of Life. Note the change of address when writing: 5719 Madison Avenue, Chicago, Ill., instead of the former number on Michigan Avenue.

Sunday, February 6th, is set apart as "Praise Sunday" by the Woman's Auxiliary. The morning service is under the direction of the Auxiliary, and it is the purpose to bless everyone who attends, to bless the work of Unity Society, to bless the work of the Woman's Auxiliary, and to give praise for the abundance of good along all lines which every department of the Society is manifesting. Round tags the size of a silver dollar will be given to each one who enters the Auditorium. These tags are pink, the color of love, and upon them is an inscription of blessing. As blessings and praise always return to the giver, so it may be that these blessings will return with substantial tokens of abundance to help on the funds of the New Unity Building, which the Auxiliary is blessing also. An address by the President will be given, and reports from Secretary and Treasurer read. The work of the organization for the past year will be reviewed, and everyone is expected to unite in praise and thanksgiving for blessings received.—Weekly Unity.

"Give me leave

To speak my mind, and I will through and through Cleanse the foul body of the infected world, If they will patiently receive my medicine."

-As You Like It.



CHARLES FILLMORE, Editor. MYRTLE FILLMORE, Associate Editor. JENNIE H. CROFT, Assistant Editor. LOWELL FILLMORE, Business Mgr.

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Unity publications are on sale by or may be ordered at the following

places among others:

New York: Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

Boston: The Metaphysical Club, 30 Huntington Avenue.

Hartford, Conn.: E. M. Sill, 89 Trumble Street.

Washington. D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building.

Jacksonville, Pla.: New Thought Reading Room, Woman's Club Building.
East Duval Street.

St. Paul. i nn.. W. L. Beekman, 55 East 5th Street.

Chicago: Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C.
McClurg & Co., 215 Wabash Ave.

St. Louis: H. H. Schroeder, 3537 Crittenden Street.

Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.

Los Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library,

for Croat Building. 611 Grant Building.

San Jose: Wm. Farwell, 275 North Third Street.
San Francisco: The Occult Book Co., 1141 Polk Street, near Sutter.
London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon,
W.: Higher Thought Center, 10 Cheniston Gardens, W.



O. Tuveson, Fairhope, Ala., publishes a little dial that shows difference of time around the earth. Send him 10 cents for one, if you are interested.

Many questions are asked in letters written us which would require a complete course of lessons in reply. It is impossible to satisfactorily answer in the space of one letter questions that involve the fundamentals of the Truth of Being, unless the inquirer understands those fundamentals. If you are full of questions, take our Correspondence Course, and you will find the answers for yourself.

As proof that there are no limitations of age to those who are in the Spirit, we submit the following from a brother who says he is seventy-six:

I preached the gospel many years,
Still had my doubts and had my fears;
But UNITY has set me right—
My doubts and fears have taken flight.
George H. Swartz, Elmwood, Nebr.

To Unity Friends: I find on my desk a large stack of letters from you asking Scripture interpretations, etc. I have piled them up there day by day, for months, with the earnest intention of answering them just as soon as the pressing duties at hand would permit. As I look them over I find that some of them were received last summer and my conscience smites me. But what would you do if you had twenty thousand people firing questions at you on points that require the wisdom of a Solomon and the interpretation of a Joseph? Wouldn't you forgive him if he did not answer your letter the next day after receiving it?

Charles Fillmore,

Editor of Unity.

I feel that during the coming year, we will be able to pull together in a way which will be a help to all concerned. I commenced doing the same thing with —, whom I greatly admire for his sincerity and purity of thought, as I have known him through some correspondence; but cannot agree with him on one point, viz., that it is wise to look forward to the possible dissolution of the body in what is called death. To me this condition is a sort of "make-shift" which we must outgrow. I believe that physical immortality is the thing to be worked toward, and cannot see the matter in any other light. All the way through there is the "Trinity"—Spirit, mind and body;

and life's triangle is incomplete without the three sides. I cannot help feeling that this is the road to salvation. I have held to this thought for many years, and it seems to me that the Master's teachings all point to the same way. If Jesus taught anything, he taught that we have dominion—and to die is to be conquered, not to prove one's self a conqueror; or so 'it seems to me, and I am glad you stand for this. Have you read Prof. C. A. Steven's latest work on this problem from a purely material point of view? It is of intense interest to me, because it is like the "tapping of the pick" on the other side of the tunnel. The meeting time and the place is near; and the statement of a material scientist, to the effect that immortality is possible here and now, is going to prove a great help.—A. C. S.

CORRESPONDENCE SCHOOL

To begin to tell how, and the extent these lessons and all your teachings have changed my life would require a vocabulary of language unknown to me yet.—Mrs. D. B. B.

I am more pleased with these simple yet strong teachings than I can tell you. The explanations are so clear and so comprehensive that a child may understand them. I feel that they have been a great blessing to me, and I truly appreciate them.—Mrs. J. W. J.

I have received so much more from this lesson than I am able to express in this manuscript, and wish to thank you all for all that it has brought to me in the realization of the truth.

—H. A. I.

I cannot begin to tell you how much I am benefited by the lesson.—J. F. S.

Enclosed is the first lesson, which I am now returning. This is done in a spirit of humility; the subject is so vast, yet when I consider it as personal to me, so clear. This study has opened my eyes to many aspects of truth not before perceived by me, and has, therefore, been a blessing.—J. C. H.

I herewith return lesson three. These lessons are opening up my understanding very surprisingly and I enjoy them very much.—J. R. R.



I received the first lesson, studied it, and cannot express how much good it did me. I would not accept any amount of money, were it offered me, in exchange for what I have received in the way of enlightenment recently.—L. B. M.

I have had great pleasure and profit from studying lesson one, which I herewith return, and I am awaiting with interest the questions belonging to this lesson. I am sure this study will be one of the most helpful things of my life, and I already feel a nearer and closer understanding of God.—E. D. B.

I want to thank you for the help you have given me. I am very much better of constipation since I last wrote you, and I feel most grateful for the aid you have given me. I enjoy Mr. Fillmore's book very much, and find it most helpful.—H. M. S.

ABOUT "LESSONS IN CHRISTIAN HEALING"

I have read many authors along these lines, but think Mr. Fillmore's "Christian Healing," the strongest I have seen.—Mrs. H. O. T.

Received your letter, and as usual received great strength. I am studying Mr. Fillmore's lessons and find them wonderfully helpful. I am improving in health, for which I am very thankful, not so much for health as the fact that I am learning the art of living.—Mrs. W. S. B.

I have read the whole book, "Lessons in Christian Healing," now except some three chapters, and have found a wonderful clearness and logic throughout, which are like rays of light to the soul seeking for truth, and no person, whether they be new or old students of these truths can hardly fail to clearly conprehend what is intended to be conveyed to the mind of the reader.—G. A.

I have tried to give whatever was in my hand and put the "good feeling" in every gift, realizing that it was not I but the "Father in me." I never before could put so much good feeling in the gift as I can since reading Mr. Fillmore's Bible Lesson, "Paul on the Grace of giving." Oh, it meant so much to me to just relax and know that the Father has plenty for all, and not to give grudgingly, or with any expectation of return.—W. M. R.





Devoted to Practical Christianity,

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No. 3

GOD'S MAN

Man is not dust, man is not dust, I say!

A lightning substance thro' his being runs;

A flame he knows not of illumines his clay—

The cosmic fire that feeds the swarming suns.

As giant worlds sent spinning into space,

Hold in their center still the parted flame;

So man, within that undiscovered place—

His center—stores the light from which he came.

Think of the radiant energy that lies

Hoarded in secret chambers of the earth;

Think of the marvels drawn from out the skies—
Sight, beauty, power, of electric birth.

Then what of man, who is himself a world?

Into whose being conscious forces pour?

Since from the central sun his soul was hurled,

What of the glory kindling at the core?

Man is not flesh, man is not flesh, but fire!

His senses cheat him and his vision lies.

Swifter and keener than his soul's desires,

The flame that mothers him eludes his eyes.

Pulsing beneath all bodies, ere begun;

Flashing and thrilling close behind the screen,

A sacred substance, blinding as the sun,

Yearns for man's recognition in the seen.

We walk blidfolded in a world of light—
We could touch hands with angels, if we would;
Could, with a single utterance of might,
Commune with a celestial brotherhood.
So sheer the veil, one thrust of faith could rend
The vast illusion of our erring sense;
The facts we fear, the shapes we comprehend,
Are but the flimsiest tissues of pretense.

The times are anguished, for man feels the press
Of his divinity; through travail pains
The urge is goading him till he confess
The splendor that is crying through his veins.
Uncover, man! Thy heaven self is gold!
Gladden the eyes of Him who made thee good
In that first morning when the worlds were told
And Primal world pronounced thine angelhood.

Dust! Why the future laughs at our dull sight;
Laughs at the judgment linking man to sod—
Damning him ever with decay and blight,
When at his center burns the blaze of God!
The force that flung the far suns into space
Pushes and throbs through an eternal plan;
The Mind that chains the singing stars in place
Implores fulfillment in the mind of man.

O, God, give us the whirlwind vision! Let us see
Clear-eyed, that flame creation we call earth,.
And man, the shining image, like to Thee.
Let the new age come swiftly to the birth,
When this—Thy world shall know itself divine;
And mortals waking from their dream of sense,
Shall ask no proof, no message and no sign—
Man's larger sight, the unanswerable evidence!

-Angela Morgan, in Collier's Weekly.

Joy is the prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a happy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—H. Bushnell.

I believe in gettin' as much good outen life as I kin—not that I ever set out to look for happiness; seems like the folks that does never finds it. I jes' do the best I kin where the good Lord put me at, an' it looks like I got a happy feelin' in me 'most all the time.—Mrs. Wiggs.



SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

by
Annie Rix Milits.

THE SECOND DAY.

MONDAY---FREEDOM DAY

Monday is the day of the moon, shown in the derivation of the word, not only in the English language, but also in the French, Lundi, and in the German, Montag. It therefore belongs to the traditions of our ancestors that this day being devoted to the goddess who presided over the moon and thence over the waters of the earth, is the lucky day upon which to engage in the employments associated with water. Hence, Monday, the world around, is "wash day." It is a scientific fact that the waters of the great oceans are governed by the moon, demonstrated in the tides, and the alchemists held that the very moisture of the human body came under its influence.

And now we come to the significance of water, and to that of which we can be reminded every Monday in our concentration practice.

Water symbolizes the great negative power of the Spirit, the power of annulling and destroying evil. Water has had an important part in the rites of all the great religions, witness the baptisms, holy water and feet-washings of the Christians, the lustrations of the Essenes, the sacred baths of the Hindus, the purification waters of the Hebrews.

Water stands for the loosening, cleansing and freeing power of Truth. The denials of Christian metaphysics have this effect and mental washing is accomplished by the free use of the word of denial.

The affirmations of Truth, such as "God the Good is all there is" and "I am one with God, therefore I am



spiritual and immortal, pure and perfect Being" and "All the presence and power there is, is Health, Love, Life, Wisdom, Peace and Prosperity," have the effect of establishing and confirming our consciousness in and of Truth. But sometimes false beliefs are in the way and it is needful that they be removed in order to make room for the grand affirmations of Spirit.

An old untrue supposition about life is like an old building that stands upon the ground where we desire to construct a new one. To attempt to realize these new true statements of life while still clinging to our old views is like trying to erect a new building over the old. Certain students of Truth have attempted this and then they wonder why their affirmations do not heal and bring them their desires.

Let us learn to clear out the old accumulations of false thoughts by the right use of denials. Good judgment must be exercised with the words of denial, just as the good laundress has common sense in the use of water. Some denial statements are strong, such as "There is no evil," "There is no personality," "There is no matter," and the effect is often quick and there also seems a great stir and dust, and the appearance for the time being is that evil is more real than ever, selfishness is rife, and materiality rampant. So it is when an old structure is being torn down; if quick and strong ways and means are used, the ground, covered with debris, looks hopeless except to the builder. "And they shall gather out of his kingdom all things that offend" said that Master-Builder, Jesus the Christ.

Certain denials are tempered in their expression such as "There is no reality in evil" and "sin has no real power," "Nothing is material, all is mind." "God never made disease, therefore it is not an entity." "In heaven there is no sorrow, no pain, no poverty and heaven is here." And the wise practitioner will apply them to the states of mind where the more drastic forms



might be antagonizing. The skillful housewife does not pour boiling water upon the flannel garments nor use strong soaps with delicate fabrics.

The correspondence between water and the great negative announcements of Truth is perfect. The words which describe water are negative: pure water is colorless, odorless, tasteless. Like the moon her patroness, water is a good reflector—a mirror is a good reflector when it is nothing of itself. The negative mentality—called the mortal or carnal mind—is at its best when like pure still water it is a clear reflector of the ideas held over it. Herein, according to the Hindu teaching of Yoga, is a key to the power of perfect concentration. The turbid restless mentality must become clear and quiet like the stormy waves of Galilee when calmed by the Master's command "Peace! be still."

The virgin Diana was the Greek goddess of the moon, pure, chaste and cold. The life of denial makes the ascetic; the true Christian is not an ascetic only, but while all pure within is clothed with the warm fructifying Sun, putting the Moon-nature (ascetic and psychic) under her feet, "a great wonder in heaven, a woman clothed with the sun and the moon under her feet," Rev. 12. The same truth is embodied in the smybolism of the "wedding at Cana of Galilee," John 2:1-11. When the Christ is an invited guest at the true wedding of the positive and negative elements of our nature, he turns the cold sterile waters of our old faith, found in the purification jars of the old religion into the warm, exhilarating wine of the Spirit which we drink anew with the Christ in the kingdom of heaven within. All our life can be this marriage feast where we are making the union between the positive good of our Spiritual being and the negative good of our earthly experiences. The Christ can be our perpetual guest ever changing the water of our barren commonplace work into the wine of



ecstatic communion with God. Let us know no drudgery, nothing common or unclean.

"Teach me, my God and King In all things Thee to see, And what I do in anything To do it as for Thee.

All may of Thee partake.

Nothing can be so mean

Which with this tincture (for Thy sake).

Will not grow bright and clean.

A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws
Makes that and the action fine."

-George Herbert.

Thus let us approach all the uses of water. We may not all serve by washing clothes, but we are using water in multi-fold other ways, washing dishes, watering plants, giving drink to animals, bathing the children or ourselves and so forth.

The thought to associate with water is freedom. This is the word for Monday.

Early in the morning your devotions can begin with your bath. Then you can realize the work the Spirit is doing for you in cleansing and freeing you from the thoughts and feelings that distract and interfere with your peace and power of concentration. At this time you can silently voice your desires for freedom as already accomplished in the divine mind:

"The Spirit now sets me free from all that binds and clogs. I am cleansed from every impure suggestion. The Truth loosens from me every burden. I am free from selfishness. I am free from jealousy, bitterness etc."

Full freedom springs from within. It is the freedom that gives freedom to others. Therefore, what we

declare and wish for ourselves let us seek to make manifest for others.

When Jesus washed the feet of his disciples he indicated the power he was exercising through his silent word. He followed the act with the definite statement as to what was the real cleansing power.

"Now are ye clean through the words which I have spoken unto you."

The Spiritual householder and housekeeper fulfills a like office for all that come under her charge, or even into her mind—her family is the whole race—silently speaking the cleansing word as she goes about her daily work.

As the clothes are gathered together to be washed, realize that garments stand for the thoughts, words, ideas that clothe the I AM. We read in Scripture of the garments of praise, of righteousness, of "purple and fine linen," signifying external power and the outer form of purity.

Again, the clothing can mean to us, character, traits, habits, some fine some strong, some durable—every garment fit to wear has some virtue in it that can be applied to the inner nature.

The family-wash typifies the process of freeing the family from false beliefs and as the concentrated worker applies herself she can realize that it is the Spirit that is doing this work and it is not a mere matter of muscle and physical hard work. Remember to let God work through you and mark the new features that will come into your work, the skill, the ease, the good judgment with which you will uplift what has been a laborious task.

We are now redeeming "blue Monday," that state of exhaustion, depression and gloom which so often followed a Sunday in which the clergyman of the old school made such an intellectual effort that "brain-fag" laid him low, or he gave sermons which were such a



strain upon his feelings, his inspiration being so largely through his psychic senses, and sustaining the whole by so strenuous a working of human will, that depletion almost to nervous prostration would follow and all his family be covered and saturated with his heavy and exhausted aura. The maids reflected the heads of the household with irritated and impatient feelings and words, that have given wash-day a bad reputation even in such old folk-songs as

"The little kittens on the hearth
They dare not even play,
For its up with a thump and many a bump
All on a washing-day.
It's scold, scold, it's thump, thump,
It's scold, scold away
And not a bit of comfort here,
All on a washing-day."

To such mentalities, the word "freedom" applied to wash-day seems veritable irony. Yet, here is rich soil in which to plant our seed of freedom-thought. Dutysense makes bondage; doing things because one is dutvbound. Let us bring forth the love-thought and dismiss forever that false cause: duty. You are free Spirit and there is a deep true love-reason back of all that vou do. Find it. When we see that there is something within us that loves to serve and that work is best done by inspiration, not effort, then we also find an original and initiative Spirit with us and all manner of devices and labor-saving ways and means spring up in our minds. So labor grows light in every way and the blueness of Monday scintillates with starry hopes, and merry songs and tripping steps make a holiday of what was once a hard labor day. The same joy and freedom that marks the work of the happy laundress can be ours and all the sting and weariness pass away.

Let me say, right here, to the suggestion that one might become fixed in material work by being content



with it, that it is a fact of observation that in almost every instance where rebellion has ceased because of principle and that work which chafed has become nothing to one, that it passes utterly out of one's experience and never enters again except it be by one's deliberate choice.

And now, dear Martha of the family, let Mary's good part enter into your work. Wash away the family sins by the power of the Christ-life working through you. "Though your sins be as scarlet they shall be white as Is. 1:18. But for the most part the family sins are not the deep-dyed ones but their errors are worriment and fear, tempers, common selfishness, quarreling, unkind teasing, tardiness, disobedience, forgetfulness, bad habits which demand daily correcting until the higher Self is invoked and trusted. Each garment that is handled can remind one of a word of Truth to be spoken for its owner. As you wash little Johnny's stockings you will see how the Spirit is working within him to give the love of being helpful and thoughtful for others; as you wash little Mary's apron, that habit of carelessness and untidiness will receive its cleansing and come forth the clean garment of a spontaneous orderliness that will charm while yet years rest lightly upon her.

Great can be the ministry of the household priest and savior if she will, like Mary, sit at the feet of Truth and remember that whatever she gives and does for anyone in the name of the Christ, she gives and does to the Christ within herself and so entering and abiding perpetually in the kingdom of heaven while here on the earth.

Ye shall know the Truth and the Truth shall make you free.

If the Son (the Truth) shall make you free ye shall be free indeed.



JUSTICE

IMELDA OCTAVIA SHANKLIN.

Justice is the core of harmony. It is the balance that preserves the equation of the outgoing with the incoming. It is God in action matching God in repose.

The idea of justice usually meets with one of two misinterpretations. It is regarded as the compulsion and act of compensation, or as punishment for infraction of civil or moral law. Neither of these associations touches the heart of the matter. After compensation is made and while every phase of the law is kept, justice is preserved.

Justice is an unseen reality that works its nature outward into the phenomenal side of life. Recognition of its necessity is sanity, and steady effort to observe it is a sure evidence that the individual is intelligently proceeding with his quest for God. No success is possible while it is ignored, and no progress is real until it is installed as the chief inspiration of thought and deed. Its roots are deeper than the rights of possession; mine and thine are superficialities before its majesty. It is the perception that views universally while also seeing individually, and what it beholds stands before the eye of God.

Justice, like God, is omnipresent. Like God it may be ignored, and a life may be conducted on the theory that while obvious justice is avoided there is no reckoning with the spirit of the thing. This mistake occurs because the mind is habituated to act in the superficial, the essential being unconsidered as a part, the foundation, of the scheme. The law exacts the necessary restitution for the slightest violation of the balance.

It is taught that the dislodging of the smallest grain of matter changes the center of gravity for the universe. This must be true because all physical things, winds, waves and gravity work ceaselessly to restore poise where cataclysmic movement has disarranged the substance of



the earth. This must be true, for God is never out of balance, and nature is God's visible garment. Cause inheres in mind. Justice, being the poise of infinitude, abides in the Infinite.

When the mind runs out from cause and attempts a disproportionate development along any line it swings the scales of justice out of poise. Straightway the law compels restitution, a striking of balance. God is equilibrium; keeping the mind focused on God is stable equilibrium; searching the superficial is unstable equilibrium, and the mind that roves among its moving vapors is ever occupied in establishing a new center of gravity.

All that appears emanates from substance. Justice guarantees a proportionate appearance, nothing being great, nothing being small; comparison becomes a study of character, dismissing its quantitative aspect.

Civil laws recognize justice as an inherent feature of life. The object of legislatures is to discover the surest methods of maintaining right between citizens. Treaties, arbitrations, and constabulary forces are modes of emphasizing and executing righteousness among men. Only those methods that elevate the perceptions can directly associate with justice in its primal nature. Punitive measures are the offsprings of the superstitions that translate justice into revenge.

In the physical body justice is recorded as a perfect balancing of every function. If intemperate force is expended on one idea congestion follows in the area representing the idea and a depletion ensues wherever the force has been misapplied or withheld. The body is in this way thrown out of balance. The suffering that attends the experience is not the penalty justice exacts. It is the movement of readjustment, the friction of the particles that are being arranged in conformity to the idea. As a matter of exactness, justice inflicts no penalties; it is a state characteristic of spiritual being. When mind tries to violate the nature of being the life elements



are disturbed and the disturbance continues until a balance is struck.

In social relations justice is preserved by unselfishness. When there are projected into the social environment ideas of self preference the equilibrium that should be preserved in the social body is disturbed. Jealousy and tenacity of prerogative strike corresponding agitations in other minds. Ambition wrestling for authority and things is a pettish child snatching toys from another child. No life involved in such encounters measures up to righteousness. From the stress of unrest it will evolve, but it is not free until its fingers relax their tenacious hold on the silly togs. Justice permits all things, but the law takes heed. That which we worship does not depart simply because we have turned to other things. The soul that would be free must look at success as the relation of life to being.

The popular representation of Justice as being blindfolded is correct in the respect that justice cannot discriminate and favor offenders. The one who is ignorant of the law must restore balance for every violation; the one who disturbs the poise of the scales in the hope of immunity through acquaintance with the law must also come to equilibrium. The swing of the scales may produce pain, but it is remedial in its activity. We learn by experience the things we will not otherwise be taught. Most searchingly, the eyes of justice are everywhere, and they observe all acts. The blindness of principle is exercised never toward violations, but always toward violators. Lack of sight is in the mind that argues justice to be unseeing because it is of a nature that cannot be seen.

All the demands of the law must be met. He that seeks to take more than he seeks to give brings upon himself the distresses that accompany the disturbance of the universal equilibrium. He that receives without making an effort to bestow tries to rob life; he is the



loser, for life is inviolate and no one comes forth from the prison of selfishness until he has paid the uttermost farthing imperiled by his lawlessness. He that thinks he can get something for nothing puts himself into one pan of the scales and God into the other; let him not be disappointed in finding that the ballast is not of equal weight.

The scales of life are suspended from the hand of God and swing upon the pivot of man's intelligence. One pan measures our estimate of self, the other holds our estimate of opportunity. Equipoise attests the intelligence that determines justly. All the sorrows of the world come from an over-estimate of self. All the glory of the Incarnate Son center in the observance of justice.

By the development of intelligence we become acquainted with the nature of life and learn to avoid the selfishness that would set our lives into the lives of others. This checks the tendency to pour into the pan of self. At this stage we are beginning to know justice.

As we acquire the command of mental forces that does not suffer the thoughts to be agitated by conditions we neither offer nor receive impulses. This is throwing into the pan of opportunity. Here we come into intimate relations with justice.

When we have arrived at the place where demand has nothing to do with externals we have unified ourselves with justice. "All that the Father hath is mine." Forms change. God is the immeasurable opportunity.

Justice is not to be associated with punishment. Justice is the producer of harmony. The conscious hurt that comes from selfishness is registered in the area of physical or mental sensation, and is the action of substance in seeking balance. So responsive is substance that every impulse of selfishness produces a shock in its body, and man, incorporating substance into his life, receives the shock also. Anger, resentment, self aggrand-



izement, violate the purity of the elemental body, and the violator receives the effect of his deed.

Individually, justice consists in keeping ourselves poised; it is a matter of balancing self with opportunity; does not permit desire to feed on the lotus of proselytizing, but acknowledges omnipresent intelligence; makes the outgoing to equal the incoming. When we observe justice we do not let the appearance of things bias judgment. Receiving affront disturbs the scales to the same degree that giving affront agitates them. We swing the scales out of balance in whatsover degree or manner we permit our perception of poise to be shaken. Justice does not suffer, is not offended. Man is the violator of substance, the sufferer for his act, and the restorer of balance.

When research is turned toward justice it is seen that abiding values reside in the invisible. It follows that the invisible value man appreciates will blossom in the visible as a testimony of the intelligence that cannot be deceived into thinking the self can be served by the abuse of opportunity. The children of justice are unselfishness, peace and love. The law never compels these to appear before the court of their mother.

Discouraged? Think not of the burdens, but count the blessings of your life. Do not the mercies far outnumber the trials? The world is not a wilderness of woe, as a hymn unwisely puts it; but it is our Father's glorious workmanship, and his work is always good.

Discouraged? Sit not idly by the wayside in sackcloth and ashes. Be a doer; strive for the blessings you would have; conquer the difficulties that beset your pathway; learn to find happiness in carrying happiness to others; learn the gospel of work and helpfulness, and there will be no room left in life for discouragement.— Young People's Weekly.

CONSIDER THE LILIES

How does the lily grow?

What is the secret of its wonderful beauty?

It toileth not, neither doth it spin.

It lives among its sister flowers breathing the same air, basking in the same sunlight. Flowers of every name, color, shape and perfume are there, yet the lily manifests only the lily type and individuality; displaying its own form, perfume and color and all the peculiar expressions of its own loveliness.

So we see that it grows by attending strictly to its own lily ideal and taking to itself that only which it needs to bring out that ideal; selecting from the bounty in which it finds itself just what it needs and no more to round out and complete its expression.

To keep pent up that which is given us to manifest is like putting our light under a bushel, or hiding away money where it is idle and of no use.

God is the giver of all our gifts.

He has bestowed upon us all and finished his work, and now our part is to let this all become manifested or expressed.

From him are infinite and eternal posibilities.

We see and hear with eternal perception and infinite understanding in love.

Love (unselfishness) is the beginning of the creation of God.

Nothing begins till Love enters within.

The moving force and compelling power toward all manifestation is from within.

Within are our ideals. And whatever in the infinitude of God's understanding our ideals are, they force themselves into expression. And the lily is single-eyed in its perception of its own, and polarizes all its atoms toward perfecting itself in its own way.

The lesson is plain and simple, and stands as a rebuke to the greed and selfishness of the world that is



forever crying out, What shall we eat? what shall we drink? and wherewithal shall we be clothed?

Other flowers there were to be fed and clothed upon, but the lily had no envy and did not covet its neighbor's goods; content in faith that its own would come to it. It had faith in the possibilities within its own self; knowing God, the all Father, the giver of all its gifts, the provider all bountiful, to be at the center of every manifestation of life; pressing out into expression all ideals, bursting open leaves and buds into perfection of form, beauty of color and sweetness of perfume.

Fear not then to trust Ideals. Make them broad and high and grand, and with them lifted up in hearts full of joy and praise we may attract all that is needed for their realization.

The world is teeming with the vibrations of spiritual substance, and we may absorb and breathe in with every breath its fertilizing power.

It is true that we are every day eating and drinking the body and blood of the Lord Jesus Christ, all unconscious of the holy sacrament.

The great world Universe is made up of the diffused Christ Jesus, like the box of precious ointment which, when broken, filled the house with its sweet perfume.

"Take, eat, this is my body which is broken for you." Broken and crushed until it has become infinitesimal; so fine and superfine that all life may take in its substance; so diffused that even the lily may absorb it, feed upon and wax strong and grow beautiful. Man himself lives, moves and has his being in the same eternal substance.

His love (blood) and his substance (body) pervade the water we drink and the air we breathe; and to breathe in his substance and drink of his love, will perfect us in the purity, beauty, harmony and perfection of life.

The secret of the lily is the mystery of expression.

God moves mysteriously, but in considering the lily we may gain a glimpse of God's mysterious ways.

The flower lives, moves, buds and blossoms in the Infinite Substance—the etherialized body of the Lord Jesus Christ—and transmutes that Substance into a pattern of beauty after its own model, by the power of individual choice or appropriation while resting in the everlasting arms of Omnipotence.

It trusts and grows in beauty and sweetness, and radiates that beauty and sweetness to all who pass it by.

And the lily toileth not.

Show me thy way.

"Be as a flower content to be, to grow, In sweetness day by day.

A child of love, unargumentative.

Content to be and know, as thou dost live,

The simple secret of the Universe."

—Lydia-A. Duncan.

"A GOOD PLEDGE"

This is the heading of a card being distributed through its agents by a well-known insurance company. The New Thought is evident in every line. Thus we behold the gradual fulfillment of the prophecy that every knee shall eventually bow to the Truth. The items of this pledge are as follows:

- 1. I will speak no unkind or harsh word of anyone.
- 2. I will repeat no unkind remarks I hear of anyone, and discourage others as much as possible from saying unkind things.
- 3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.
- 4. I will never say one thing to others and yet think quite differently; this is hypocrisy.
- 5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself lest thou also be tempted."
- 6. I will put the best construction on the motives and actions of all my neighbors.
 - 7. I will act unselfishly and peaceably.



A TALK ON CHRISTIAN HEALING

By CHARLES FILLMORE.

Note—This article appeared originally in the Pictorial Review for March, 1910, and was written especially for that magazine. The Review is published at 853 Broadway, New York.—Editor.

Christian healing as taught and demonstrated by Jesus Christ, has for its basis the forgiveness of sin. "Thy sins be forgiven thee; go and sin no more," said the Great Physician. It is not a new therapeutic system, and its object is not mere physical healing, but a complete cleansing of the mind and body through the higher law of Spirit.

An appeal to the understanding, and a quickening of the spiritual nature should be the object of every treatment. The patient should be taught that his ills are the direct result of his sins. Sin is not confined to moral delinquencies, but includes non-recognition of the Divine Law.

Jesus taught Truth; his teaching is a real science, and when understood, it sets men free from sin and all of the effects of sin, even to the overcoming of death. "Ye shall know the Truth, and the Truth shall make you free."

Jesus did not teach a tentative doctrine of life, but did a permanent work in harmonizing and reconstructing the body. He did not heal men's bodies only, but quickened their souls. "It is the Spirit that quickeneth; the flesh profiteth nothing." If one could heal physically all the people on earth, it would not benefit the race as a whole. So long as the present understanding of the law of life prevails, like conditions in the body will be reproduced. The one and only permanent remedy is a change of mind.

It is the peculiar and special office of the Christian minister to bring about this change of mind. Every minister is a representative of John the Baptist whose



message is, "Repent ye, repent ye;" that is, "Change your mind." The baptism of John is symbolical of mental cleansing and purifying, while that of the Holy Spirit is the descent into consciousness of Divine Truth and the Christ life.

Every minister should understand man in his three-fold nature, spirit, soul and body. He should be a metaphysician, which includes a broader comprehension than that generally understood by the term psychologist. The metaphysician deals with the Absolute, and his science is spiritual. The right relation between soul and body is revealed by spiritual science only. Here, words and ideas are the healing agents.

As a practitioner of twenty years experience, I can testify to the marvelous results obtained in mind and body through the use of simple words representing Absolute Truth. False thoughts build up false structures in the body, and true words destroy them. It is a sin to think evil. The thought produces exactly the same results in the organism as if it had been carried out in act. Jesus taught that the lustful thought was adultery. Thoughts of all kinds, which the thinkers would not allow themselves to carry out in act, are retained, and becoming subconscious, finally destroy the body. "When lust hath conceived, it brings forth sin; and sin, when it is finished, bringeth forth death."

In the consciousness of the Absolute, that is, the Omnipresent Spirit which Jesus defines as God—the minister realizes that he of himself does not do the work. "It is not I, but the Father within me. He doeth the works." This spiritual consciousness is attained through prayer, meditation, and study of the character of the Mind of Being, the Great Three-in-One Father, Son, and Holy Spirit. This brings man to inspiration in which there is a pouring of the thoughts of God into the mind of man. Then man realizes as did Jesus, "The words I speak unto you are not mine, but the



Father dwelling in me." When in this consciousness a certain illumination quickens the minds of both patient and minister, and through this the healing is accomplished.

By this method I have treated an average of probably twenty cases a day for the last twenty years, and the results have been uniformly good. Not all have been healed, but benefits have resulted in either mind or body in every case. I have witnessed the healing of diseases of nearly every character, including fibroid tumors, tuberculosis, blood poison, Bright's disease, gall stones, rheumatism, paralysis, fevers of all kinds, blindness, deafness and have never refused to treat a case because it seemed incurable, knowing that "With God all things are possible."

I have never used hypnotism, mesmerism, nor in any way attempted to suggest health to the subjective of my patients, nor encouraged them to go to sleep during treatment. On the contrary, I try in all ways to awaken them to the light and life of the spiritual nature. "Awake thou that sleepest, and Christ shall give thee light."

It is imperative in spiritual healing that the sinner be shown the relation between his physical disability and his sin. In children, the parents are usually responsible and should be enlightened and instructed in the application of Truth to both themselves and off-spring.

The one and only formative power given to man is thought. By his thinking, he not only makes character, but body and affairs. "As a man thinketh in his heart, so is he." The understanding of the destructive power of thought in the cellular life of the body will solve the problem of the origin of rebellious microbes. Fear, anger, jealousy, lust and kindred thoughts manufacture disease germs and no sanitation or serum will ever stop their devastation.

When man consciously knows that there is an All-Enfolding Divine Love, "in whom we live, move, and have our being," he will trust it and seek to harmonize his thought with its laws. Then instead of the body microbes fighting like little demons and causing him pain and diseases without number, man will become the wise directive head of all the life in his organism, and through right thought build a body temple that will not only be diseaseless, but deathless. This is the ultimate of the teachings of Jesus, and every minister should preach and practise it. "He that believeth on me shall never die," is a promise based on science, and a fulfillment of Bible prophecy.

We are beginning to learn that man carries the great panacea for all ills within himself; that the antidotes for the worst poisons, the poisons of hatred and jealously, exist in his own mind in the form of love, charity, and good will essences. We are beginning to learn the magical qualities of right thinking.

The cheerful, hopeful thought is itself a powerful remedy for a score of ills, such as the "blues," melancholia, and discouragement. Optimism is an antidote for some of the worst mental diseases.

Think how many ills hope and encouragement antidote! Kindness, and a helpful, inspiring mental attitude, have kept thousands of people out of insane asylums as well as out of prisons.

Some people are so terrified by the dread of poverty. or the fear of failure, that they are robbed of their ability to succeed by the wasting of their physical vitality. their mental energy, and by the killing of their enthusiasm.

On the other hand confidence, self-assurance, and the tonic of hope, optimism, multiply a man's power a thousandfold.—Selected.

We can sing away our cares easier than we can reason them away.—Beecher.



A PROSPERITY LESSON

In the Old Testament, II. Kings 4:1-7 is a Prosperty Treatment.

A "widow" is one who has lost sight of her support. The Divine Idea of God our abundance is our support.

The two children represent the bondage of thought of debt.

Elisha is Divine Understanding and Power.

The "house" is consciousness. The "pot of oil" is faith in Spiritual Substance.

The "neighbors" are external states of mind and their "empty vessels" are thoughts of lack.

To "go in and shut the door" is to enter the inner consciousness. Then with words and statements of God's abundance pour full all the seeming places of lack. Each "vessel," or need, is to be in thought filled with the consciousness of Spirit Abundance.

In conclusion affirm that every obligation is met and a surplus remains equal to all needs.

This is all to be done in the mind, every step being carried forward in imagination exactly as if it were occurring in the without. Then hold to the Divine Law of fulfillment. "Having done all stand."

You may not be able to fill all the vessels with oil at the first attempt, but your faith will increase day by day.

Keep right at the problem until you prove it.

Do not let a single empty thought exist in your mind, but fill them all with words of plenty! plenty!

If your pocketbook is empty, fill it with a thought like this: "I pour into you the bounty of God, my Father, who supplies all my wants."

If your rooms are empty, say: "I deny this appearance—let prosperity be manifest in you."

If you want to open up new avenues of work, say: "The Spirit of Prosperity is now active in me and in all my affairs and I am successful in all my undertakings."



Be just and honest in all your ways. Do not try to get something for nothing but give value received for everything.

Never think of yourself as poor or needy, nor talk about "hard times" and the necessity of economy.

Do not think how little you have but how much. Associate with people who are holding prosperous thoughts and cultivate the optimistic side of every question.

Take things by the smooth handle. Look on the bright side.

Trust the goodness and power of God to right every wrong, and help to make the Divine Law operative in the world by declaring your faith in it. "Let your light shine."

"Seek first the kingdom of God and his righteousness and all these things shall be added unto you."—
C. F.

The constant contemplation of the success thought, the thought of prosperity, of abundance as one's birthright, the claiming of all the good things of the world as ours by right, because we are part of the great creative principle of all things, because we are heirs of all that is good in the universe, will so change our mental attitude toward life that we will begin to be prosperous and failure will be impossible. The health thought, the constant affirmation of physical vigor, strength, and power, and great vitality, as the right of all the children of God, will tend to bring us into the realization of perfect physical harmony.—Selected.

Think how many human ills can be antidoted by the magical, medicinal power of love! It is a solvent for selfishness and greed, a destroyer of hatred, envy, and jealousy, of revenge, criminal intent, and a score of other mental and physical enemies.—Selected.

THE POWER OF STILLNESS

Be still and know that I am God.—Psalms 46:10.

It was "a still, small voice" or "the sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, Selah (Pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural pheonomenon or convulsion? Is there anything that can touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the Land of Promise God's great object lesson. There is for the heart that will cease from itself, "the peace of God that passeth understanding," "a quietness and confidence," which is the source of all strength, a sweet peace which nothing can offend, "a deep rest which the world can neither give nor take away." There is in the deepest center of the soul a chamber of peace where God dwells, and where if we will only enter in and hush every sound, we can hear his still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center where there is no movement at all; so in the busiest life there may be a place where we dwell alone with God in eternal stillness.

This is the only way to know God. "Be still, and know that I am God." "God is in his holy temple; let all the earth keep silence before him."

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was called "True Peace." It was an old medieval message, and it had but one thought, and it was this—that God was waiting in the depths of my being



to talk to me if I would only get still enough to hear his voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears. a thousand clamoring notes from without and within. until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the suggestions of the tempter and the voices from the world of turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, and to answer some of them; but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and its cares, but God said, "Be still." And as I listened and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power, and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that "still small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God himself as my life and my all.

Beloved! this is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is thus that our hearts are nourished and fed; it is thus that we receive



the Living Bread; it is thus that our bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But the dew never falls on a stormy night, so the dews of his grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about stillness is, that it gives God a chance to work. "He that is entered into his rest hath ceased from his own works, even as God did from his;" and when we cease from our works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh in us both to will and to do of his good pleasure," and we have but to work it out.

Beloved! let us take his stillness, let us dwell in "the secret place of the Most High," let us enter into God and his eternal rest, let us silence the other sounds, and then we can hear the "still, small voice."

Then there is another kind of stilness, the stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving, and its self-vindication, and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word, and the cruel blow, in his own unfailing, faithful love. How often we lose God's interposition by taking up our own cause, and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Savior answering not a word to the men that were maligning him, and whom he could have laid pros-



trate at his feet by one look of divine power, or one word of fiery rebuke. But he let them say and do their worst, and he stood in the power of stillness—God's Holy silent Lamb.

God give to us this silent power, this mighty selfsurrender, this conquered spirit which will make us "more han conquerors through him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness."

EASTER DAY-BREAK

ANNIE L. MUZZEY.

What is this glory breaking through the night? Like Judean shepherds, wondering and still, We watch and wait, while all the heavens thrill With shooting flames of strange auroral light, The Voice that said to the beloved: "Write!" Speaks ever more its promise to fulfill, The Gate swings wide and he who does Love's will May enter and receive the gift of Sight.

Ah, Love that we have mocked and crucified, Questioned, and analyzed, but could not slay; Even while we reasoned, doubted and denied, Behold his hand hath rolled the stone away. Joy to the world! O, come ye and abide In Love that maketh all things new to-day!

Every true, beautiful and helpful thought is a suggestion which, if held in the mind, tends to reproduce itself there—clarifies the ideals and uplifts the life. While these inspiring and helpful suggestions fill the mind their opposites cannot put in their deadly work, because the two cannot live together. They are natural enemies. One excludes the other.—Selected.

"All that is outward changes and passes; thy soul and God stand sure."



FREEDOM

By Edna L. Carter.

I will break in pieces the gates of brass, and cut in sunder the bars of lron.—Isaiah 45:2.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder—Psalm 107:15, 16.

Freedom comes through dominion, and dominion comes through a knowledge of the Truth. "The Truth shall make you free."

In the beginning dominion was given to man, but he has failed so long to exercise it, that he has about forgotten that it is his by Divine right. The desire for it still remains within him, but as he has not realized that he is spiritual, he has tried to exercise dominion on the selfish, carnal plane, and has brought much trouble to himself thereby. The history of the human race has been that of one long struggle for dominion. Men have ever been seeking to conquer others or keep from being conquered, and so have come discords, fightings and wars. All men love the words liberty and freedom, and will brave any suffering to gain freedom and to hold it. This is because freedom is the result of dominion, and dominion is part of the Divine nature inherited from the Father.

When one is first awakened to a consciousness of some of the truth and the powers of his being, he usually loses any desire he may have had to rule others, but seeks to gain the true dominion. Liberty now has a new meaning. He sees that to be truly free himself he must grant freedom to others, and wars and fightings are no longer of interest.

But the old idea of strife and conflict sometimes yields slowly to the Truth that overcomes it. This is not because of any power a false idea has in itself, nor because of any lack of power in Truth. It is because

the individual clings to the false idea, and gives it power by accepting it, holding to it, and making it part of himself. He believes in strife as a means to victory, and when he finds there is dominion within to be taken possession of he tries the old method. He accepts without question the world's idea that there are two powers -good and evil at work within, him, and that they are so evenly matched, that it is a question which will win. So the battle ground comes to be within, and the battle itself a mental one. Under these conditions the man knows no place. Questions as to right and wrong rise up demanding to be solved. Difficulties of all kinds confront him and hedge in his way. These are to him as gates of brass and bars of iron shutting him out of the kingdom he seeks to enter. Instead of finding liberty, bondage is his lot. The hindrances in his way, are only the limitations he places there himself through belief in what is not true. Only the Truth can set him free from bondage to false ideas, and give him dominion in his world.

The Truth that in Spirit all is good, and that only the things of the Spirit are real and true, frees him from the idea that evil is a power which must be fought "This is the victory that overcometh to be overcome. the world, even our faith." Faith ascribes all power to God, the strife ceases, the victory becomes manifest. There is no fighting in it. It is all accomplished by steady, unwavering belief of the Truth. The frequency with which some words suggesting warfare are used to illustrate the results of man's awakening to the realization of the One Power, helps to keep alive in his consciousness the idea of strife, and therefore the appearance of strife. But words used as illustrations can never be taken too literally, else instead of making an idea clear and forcible, they cause confusion, and may become misleading.

One false idea that holds many in bondage to suf-

fering is the belief that suffering is a guide, a teacher, a helper. This is not true; it is mistaking effect for cause. To the Spirit alone belongs all the credit and praise for man's awakening to a desire for Truth, and to the ability to receive it. Some do seem to be driven into the Truth by unpleasant experiences, but by a little lifting of the eyes above the appearance to the reality, it is seen that the work of drawing out from old conditions into the new is done by the Spirit, and that much which is unpleasant is caused by unconscious resistance to the Spirit. The quickening Spirit's work is almost wholly unrecognized by the world.

True it is that more or less mental and physical disturbance accompanies the quickening, but much of this could be avoided by a recognition of the work that is going on within; Who it is that is doing it, and by working in harmony with Him, instead of against Him. So long as one looks to suffering as his guide, so long will he be bound by it. Divine life and wisdom and power are ever pushing forth within man to a fuller, freer expression. Happy is he who sees what is crowding him, making his old environment seem so narrow and binding, and wisely opens himself to the inflow of new life, and goes with the tide instead of against it.

Another hampering idea is that which associates time with things that are eternal. Eternity is now, always was, and always will be. The Bible is usually held responsible for the teaching that time is something that must end, and then eternity will begin. It does not so teach. The word "eternity" occurs in the Bible but once. In Isaiah 57:15 it is said of God that He "inhabiteth eternity." Nothing in the verse suggests eternity as something yet to be. In Rev. 10: 5, 6 it is written that the angels declared "there should be time no longer." The better translation is, "There should be delay no longer."

The things of the Spirit are eternal. They are as



true now as they ever were, or ever will. Now is the accepted time. Now is the day of salvation. This error thought concerning time and eternity is usually held in connection with the word "patience," and when so used such texts as, "Bring forth fruit with patience," and, "Let patience have her perfect work that ye may be perfect," become discouraging. When seen in their true light they are encouraging.

Patience is an attitude of mind, and has nothing to do with time. Impatience may be associated with length of time, but patience belongs to the Spirit and is therefore eternal. If time is a necessary idea in connection with patience, and patience is necessary to bring forth fruit, then no cases of instantaneous healing or help could ever have been or ever will be. Jesus knew how to dwell in that patient, trustful state of mind, and could do marvelous works without waiting months and years for patience to bring forth fruit after the seed was planted. "He spake, and it was done." If one insists that time is necessary, let him honestly admit that impatience and not patience requires it. One who thinks that impatience must have her perfect work, and run riot for a time in order that fruit may be brought forth, will find that so it will be to him.

Error thoughts concerning death form impassable bars that shut one out from the kingdom of health and life. Paul's advice to Timothy was, "Lay hold on eternal life." This is good counsel, but one will never heed it so long as he thinks he has eternal life without seeking it and laying hold of it. The natural man is not immortal. The mortal must put on immortality. This he can do only by putting on Christ, for "God only hath immortality." The world's belief that death is inevitable also shuts out the light of life. It is inevitable to one out of Christ, but to him who abides in the living, risen Christ, death cannot come.

Man is organized life and intelligence, and if he



wants to keep his organism he must know and obey the truth concerning it. The truth is, that his body is spiritual, and is the temple of the living God. That the body is material, that it is a house of clay, that it is a clog, a hindrance, is all false, and this false thought hampers the free expression of life in the body, and finally destroys the organism.

It is hard to understand how men can hug to themselves the delusion that death, the destruction of the organism, is a friend waiting to transform them into angels of light, or something else equally intangible. They very likely do it thinking it the only way, and the right way to overcome fear of death. But some time the facts must be faced, and the false sense of security must vanish before the Truth that only in the living Christ is there eter: al life.

If death were the blessing claimed for it, Jesus' work was useless. He knew the Truth, and taught it, and today the light is dawning, and men are seeing that of a truth, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

The resurrection joy is generally just something to talk about at Easter time. Some idea of what it really is can be gained by considering what the effect would be if the command and example of Jesus were followed in just one instance today. It is easy to imagine how the mourning in a home where death had entered, would be turned into gladness and joy and rejoicing, by raising the dead one to life, as Jesus did. No mourning was ever changed into overflowing joy by the old way of giving comfort. One might talk an age about the glories of being dead, and no sadness would flee away, no joyousness would come. There would be nothing follow but that helpless, resigned feeling. When man allows himself to be true to his inner self. there is something within him which rebels against the idea of death, and against the talk of the glories of a

so-called spirit world. His body transformed into perfect health and strength and beauty by the Christ is a good enough "home of the soul" for him, and this earth, already fair will be fairer than any paradise imagined, when the Kingdom of Christ is come upon it.

Truth, Truth is the only Comforter; it is the only Liberator.

A TRANSCENDENT TREATMENT

"As Moses lifted up the serpent in the wilderness so shall the son of man be lifted up."

Beloved of God-Greeting!

In my integrity within me, where I know and see as God, I know and see you, O! Beloved, to be free, wise and immortal.

I see you unfettered and unbound, triumphant! glorious! splendid!

I see you unweighted by human thought of limitation, unweighted by matter.

I see you unbound, undiseased, bouyant, immortal!

I see you strong! mighty! forceful! powerful! Divine!

I see your eye lit with fire from on high!

I see your tongue tipped with Celestial Instructions!

I behold you bright! joyous!

I see you victorious! undaunted!

I see you spotless! beautiful!

I see you deathless! abiding!

I see you flawless! fearless transcending yourself and all your affairs!—independent!

I see you smiling! sound! sane! strong!

I see you to be the strong Son of God, Brother of Jesus Christ and joint heir of the Father to all things in the Kingdom.

I see you alive with God and upheld by his Free Spirit forever!

All the world sees you as I see you now and evermore.—Rexford Jeffery.





Lesson 12. March 20.

A PARALYTIC FORGIVEN AND HEALED.— Matt. 9:1-13.

- 1. And he entered into the boat, and crossed over, and came into his own city.
- 2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.
- 3. And behold, certain of the scribes said within themselves, This man blasphemeth.
- 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
- 5. For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?
- 6. But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.
 - 7. And he arose, and departed to his house.
- 8. But when the multitudes saw it, they were afraid, and s glorified God, who had given such authority unto men.
- 9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
 - 10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.
 - 11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners?
 - 12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

GOLDEN TEXT—The Son of Man hath power on earth to forgive sins.—Matt. 9:6.

Jesus taught that it is the prerogative of the Son of man to forgive sin. But the Scribes thought it blasphemy for man to claim to do what they construed to be the exclusive privilege of God. So those who today read only the letter of life, and have no understanding of mental action and the metaphysical character of the soul, reason from the standpoint of the Scribe—it is sacrilegious for man to claim to be able to forgive sin.

But a little sound reasoning shows that the Son of Man, which is man in the consciousness of I am power, does forgive sin daily. Peloubet says, "There are in the Bible line terms for in—debts, missing the mark, law-lessness, disobedience, transgression, fault (moral aberration), defeat, impiousness, dis-harmony or discord. For all these kinds of sin we need forgiveness. And there are as many words for forgiveness as for sins—forgive, remit, send away, cover up, blot out, destroy wash away, cleanse, make them as if they had never been."

When man through sound reason perceives that God does not sin, nor suffer for sin, he soon locates the sinner in himself and also the one who suffers from sin. Then shall not the sinner right his own wrong? Certainly, when he understands his relation to God and the power of his word to extricate his mind from its delusions.

We often speak of sinning against God, as if God were the injured one. In Truth there is no such thing as sinning against God. This would imply that we could break up the foundations of Being itself. Man departs from the standard which is fundamental in Being and gets the result in the defeat which follows; so he sins against himself. When he, or another man who



is careful to conform to that Divine standard, again restores the currents of mental harmony, the discordant effect disappears and the sin is forgiven. When the mother finds discord in her children, and in the quiet strength of her own spiritual poise speaks the word of peace, she is forgiving sin just as effectually in her sphere of action as Jesus did when he said to the violent winds, "Peace, be still."

When the querulous fault-finder resolves to mend his ways and praise the good in everybody and everything, he is forgiving sin. When the materially-minded turns to spiritual thoughts and themes he is forgiving the sin of disobedience. It is the Spirit of Truth in us all that is moving to these Divine ends, and man through its inspiration finds out the law of God and conforms to it, then harmony reigns in his mind and body—his sins are forgiven.

In the lesson today Jesus perceived that the Scribes were saying to themselves, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and go unto thy house." That is, it is easy enough for man to say, "Son, thy sins ars forgiven," but what proof is there that it has been accomplished? Then Jesus shows that forgiveness of sin is followed by a release from those conditions which the sin has brought about, and he says to the sick of palsy, "I say unto thee, Arise and take up thy bed and go unto thine house." From this we learn that we should not only forgive the sin mentally but also speak a word of freedom to the condition which has been fixed in the body as the result of that sin.

Lesson I3. March 27.

EASTER LESSON—THE EMPTY TOMB.— Mark 16:1-8.

1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome bought spices, that they might come and anoint him.

- 2. And very early on the first day of the week, they come to the tomb when the sun was risen.
- 3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
- 4. and looking up, they see that the stone is rolled back: for it was exceeding great.
- 5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
- 6. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!
- 7. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.
- 8. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one for they were afraid.

GOLDEN TEXT—I am he that liveth, and was dead, and behold, I am alive forever more.—Rev. 1:18.

The resurrection of Jesus is a great mystery, and to those who read the Bible in the letter, and have no discernment of the power of the spirit to transform the body, it must ever remain a mystery. In former times believers accepted it as a miracle and made no attempt to explain the law by which it was accomplished, but blind faith is not so popular in the church as it once was and skeptics are more bold.

The school of "higher criticism" is openly attacking Bible occurences that cannot be accounted for under natural law, and the church seems on the eye of an open split between those who blindly accept and those who question the so-called "miraculous" of Scripture. The time is at hand when the church must either explain how Jesus did his miracles, including the resurrection of his body, or be counted weak minded by thinking people.

That Jesus did know how to restore life to dead organs is evidenced by his healing paralytics, blind people, and in two cases raising those who had died. He knew a way of restoring life which those living in his age did not know. He tried to explain it to his disciples



and companions but they did not understand. He told them before he was crucified that it would happen and that he would come to life again, but they seemed to have no comprehension of what he was saying. They thought he was telling them about the temple at Jerusalem when he was talking of his "body temple," which he could lay down and take up at will.

It is not at all surprising in the face of this universal ignorance of the power of the Spirit in man, that the very near friends of Jesus were filled with astonishment and fear when they found that he was not in the tomb where they had laid him. They could not conceive that he had for years been training his soul to accomplish this very thing. But he had, and it is the heritage of this age to understand the law by which it was done.

The body is the outer expression of a perfect bodyidea eternally existing in the Mind of Being. This body-idea is externalized through the thinking principle in man and he has power to think any condition into his body he can imagine. For ages men on this planet had lost sight of this law and their bodies got farther and farther away from the Divine plan until they died. Then death as a habit became so universal that they accepted it as unavoidable.

Jesus spent whole nights in prayer and through the intensity of his devotions made union with the Divine Mind. This union was so full and complete that his whole being was flooded with spiritual life, power, substance, and the wisdom to use them in Divine Order. In this manner he projected the Divine Body Idea and through it his mortal body was transformed into an immortal body. This was accomplished before the crucifixion, and Jesus knew that he had so strengthened his soul that it would restore his body, no matter how badly it might be used by destructive men.

Thousands in this day have found this law which Jesus demonstrated and they are steadily working, pray-



ing, denying, affirming, concentrating, willing, and in all ways building up the perfect body-idea, until it shall transform flesh corruptible into substance incorruptible. Thus they are following Jesus in the regeneration.

Lesson 1, April 3.

THE POWER OF TRUTH.—Matt. 9:18-34.

- 18. While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
- 19. And Jesus arose, and followed him, and so did his disciples.
- 20. And behold, a woman, who had an issue of blood twelve years came behind him, and touched the border of his garment:
- 21. for she said within herself, If I do but touch his garment, I shall be made whole.
- 22. But Jesus turned and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.
- 23. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,
- 24. he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
- 25. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose.
 - 26. Anu the fame hereof went forth into that land.
- 27. And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.
- 28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.
- 29. Then touched he their eyes, saying, According to your faith be it done unto you.
- 30. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it.
- 31. But they went forth, and spread abroad his fame in all that land.
- 32. And as they went forth, behold there was brought to him a dumb man possessed with a demon.
 - 33. And when the demon was cast out, the dumb man



spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, By the prince of the demons casteth he out demons.

GOLDEN TEXT—All things are possible to him that believeth.—Mark 9:23.

Here we have a series of lessons on the healing power of faith. No one knows what faith is, neither does anyone know what electricity is. A certain unwavering attitude of the mind has been again and again observed to bring results, and it has been named faith. A wider knowledge of the character of the mind, and the substance forming power of thought, affords a degree of understanding about the mental constituency of faith. Confidence in a certain thing causes us to become attached to it, and this gradually builds a thought structure which works from its own center. This faithcenter is, according to Paul, "the substance of things hoped for."

Men have faith in very many things that are not worthy. The wise follow Jesus' injunction and "have faith in God." But faith is a thing of growth and those who have not planted it in their minds look to others for help. The woman who had been ill so many years touched the hem of Jesus' garment and was healed. Her faith was in the personality—she wanted to touch the healer. The same attitude is found among a class who in this day want the healer to lay hands on them. A vitalizing virtue can be transferred from healer to patient, but it is not the highest form of healing and should be employed only in very rare cases. Jesus did not voluntarially use this method—the woman crept up behind him and surreptiously tapped the great aura of vitality that surrounded him.

The bringing to life of the little maid was right in line with the methods pursued by modern healers. Jesus put out of the room all but himself and his companions



in faith and declared the Truth "she is not dead but sleepeth." Then he took her by the hand and she arose.

Spiritual faith is so simple in its workings that those who expect pomp, display of wisdom, and kindred aritificial artifices are disappointed. Naaman the Syrian was wroth because Elisha did not stand before his god and beat his breast and call upon him with a loud voice. He simply told Naaman to bathe seven times in the river Jordan and he would be healed, and when he became obedient the healing was acomplished.

Jesus laid great store by faith. When the two blind men asked him for healing, he said, "Believe ye that I am able to do this!" Healers of every kind find that faith is necessary to success.

The casting of the devil out of the dumb man was considered the greatest of marvelous works. The man was not only dumb but possessed with a devil also. Jesus recognized all false conditions in the body as primarially false states of mind and he commanded them to "come out," and they obeyed. This method is being applied in many ways by healers in this day, and those who scoffed and called these methods superstition are now acepting and using them because of their efficiency.

Lesson 2. April 10,

THE MISSION OF THE TWELVE.—Matt. 10:1-15.

- 1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.
- 2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
- 3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus;
- 4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.
- 5. These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans:



- 6. but go rather to the lost sheep of the house of Israel.
- 7. And as ye go, preach, saying, The kingdom of heaven is at hand.
- 8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye receive, freely give.
 - 9. Get you no gold, nor silver, nor brass in your purses;
- 10. no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food.
- 11. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.
 - 12. And as ye enter into the house, salute it.
- 13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.
- 14. And whosoever shall not receive you, nor hear your words as ye go forth out of that house or that city, shake off the dust of your feet.
- 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

GOLDEN TEXT—Freely ye have received, freely give.—Matt. 10:8.

We get the most good out of Scripture study where we apply the lesson directly to ourselves. The life of Jesus Christ is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we act from the same standpoint that he acted.

Right here is where man cavils and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man; yet "these three are one." It is one I functioning on several planes of action. It is not claimed that the man who has centered his I, his attention, upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot



bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by the most commonplace man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place and the various changes incident to human birth are ignored by one who sees the unity of spiritual forces. All the factors entering into man's being are visible to such an one and he says, "Ye shall do these things and greater."

Then man to know himself must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the I am. This is represented in today's lesson by Jesus going about all the cities and villages teaching, preaching and healing. This represents the I am in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—"the people (thoughts) were scattered as sheep having no shepherd." The I am must have agents to instruct the great flood of thoughts that surge about the consciousness—that is, the faculties of the mind must be educated in spiritual ways and their right relation established, so that it will not be necessary for one's special attention to be directed at the will or the judgment in order to have them function spiritually—they must be educated and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them of authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to be educated and established with authority to cast out all discordant thoughts, are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alpheus (cau-



tion), Thaddaeus (order), Simon, the Canaanite (zeal), Judas Iscariot (acquisitiveness).

Their specific work is in your own consciousness. the educating of your own *Is-rael* thoughts—the error or *unreal* thoughts are to be utterly cast out. The *I am* roams the universe through and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

"Go not into the way of the Gentiles and enter not into any city of the Samaritans." If in healing another you lose vitality you are letting your Andrew (strength) go "into the way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. You are authorized to speak the word of strength to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

Lesson 3. April 17,

THE QUESTION OF JOHN THE BAPTIST.— Matt. 11:1-19.

- I. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.
- 2. Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him,
 - 3. Art thou he that cometh, or look we for another?
- 4. And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see:
- 5. the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.
- 6. And blessed is he, whosoever shall find none occasion of stumbling in me.
- 7. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
- 8. But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses.
- 9. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.



- This is he, of whom it is written,
 Behold, I send my messenger before thy face,
 Who shall prepare thy way before thee.
- 11. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.
- 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.
- 13. For all the prophets and the law prophesied until John.
- 14. And if ye are willing to receive it, this is Elijah, who is to come.
 - 15. He that hath ears to hear, let him hear.
- 16. But whereunto shall I liken this generation? It is like unto children sitting in the market-places, who call unto their fellows,
- 17. and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.
- 18. For John came neither eating nor drinking, and they say, He hath a demon.
- 19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.
- GOLDEN TEXT—But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do bear witness of me, that the Father hath sent me.—John 5:36.

John the Baptist represents the intellect hemmed in, imprisoned in Castle Malcherus, through seeing sin and evil large, and condemning them. Some people see the evil in the world as a power so formidable that it paralyzes all their efforts, and they accomplish nothing in the service of Truth. To them sin seems a reality, and they fight it and it fights back. In the end it imprisons those who stoop to quarrel with it.

Just a few days ago the writer heard some W. C. T. U. workers say that they were almost discouraged in their efforts because the evils of the liquor traffic seemed



to be growing in the world faster than their power to meet them. Thus it will ever be among those who make a personal fight against evil—it will build its idea into the mind of the worker until he is bound in the prison of material illusion.

Sin and evil cannot be met successfully on their own plane of action—which is in material consciousness.

The Christ does not strive with sin and evil in its many forms, but asserts absolute spirit dominion and "puts out" these "plagues and evil spirits." When intellect (John) sends out its thought of doubt as to the identity of his miracle-worker, the reply is not one of argument, but behold the results—"the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good tidings preached to them."

This is typical of that special development of the individual, where true reform begins. So long as there is a desire in the mind of any man for a drink of whisky that desire will bring the whisky into visibility. That is a law fundamental to Being in its manifesting processes and it cannot be broken. "Blessed is he who shall find no occasion for stumbling in me," means that the one who puts no obstruction of intellectual methods or ways in doing the Spirit's work shall have blessings, or increase, in that which he is doing in the Christ way.

Christ commends the one who strives to do good in an intellectual way as the greatest born of women; yet the very least in spiritual understanding is greater than this John the Baptist.

Pay as little attention to discouragement as possible. Plow ahead as a steamer does, rough or smooth—rain or shine. To carry your cargo, make your port, is the point.—Maltbie Davenport Babcock.



THE FAMILY

HARMONY IN THE HOME

Home is the nursery of the Infinite. - Channing.

Edited by MYRTLE FILLMORE

Editor's Note—We need higher ideals in our homes. These we can have by setting up beautiful and perfect conceptions of each member of our household, the husband of the wife, and the wife of the husband, and together of the children.

Husbands will find a most beautiful conception of wifehood in Lowell's Poem "My Love" which is a tribute to his wife. Wives will do well to hold before themselves the character of "She that to my soul is dear," until they imbibe the qualites of its sweetness.

For those who would like the study we reproduce the Poem.

MY LOVE

Not as all other women are
Is she that to my soul is dear;
Her glorious fancies come from far,
Beneath the silver evening star,
And yet her heart is ever near.

Great feelings hath she of her own,
Which lesser souls may never know;
God giveth them to her alone
And sweet they are as any tone
Wherewith the wind may choose to blow.

Yet in herself she dwelleth not, Although no home were half so fair; No simplest duty is forgot, Life hath no dim and lowly spot That doth not in her sunshine share.

She doeth little kindnesses, which most leave undone, or despise; For naught that sets one heart at ease, And giveth happiness or peace, Is low-esteemed in her eyes.



She hath no scorn of common things, And though she seem of other birth, Round us her heart entwines and clings, And patiently she folds her wings To tread the humble paths of earth.

Blessing she is: God made her so, And deeds of week-day holiness Fall from her noiseless as the snow, Nor hath she ever chanced to know That aught were easier than to bless.

She is most fair, and thereunto Her life doth rightly harmonize; Feeling or mought that it was not true Ne'er made less beautiful the blue Unclouded heaven of her eyes.

She is a woman: one in whom The spring-time of her childish years Hath never lost its fresh perfume, Though knowing well that life hath room For many blights and many tears.

I love her with a love as still As a broad river's peaceful might, Which, by high tower and lowly mill, Goes wandering at its own will, And yet doth ever flow aright.

And, on its full, deep breast serene, Like quiet isles my duties lie; It flows around them and between, And makes them fresh and fair and green, Sweet homes wherein to live and die.

JAMES RUSSELL LOWELL.

Begin with your own family. This is the unit. Believe in their nobility, their greatness, their wisdom, their health, their beauty. Never cease believing in it. You have a reason for so believing in them. From them it will slip out to the world. There is a reason for your hope of them. Then, finally, seeing them as they are, all over the planet, you will see no evil to compare the good with, and you will find a world where another quality reigns, unknowing of good and evil, exalted out of their reach. —Emma Curtis Hopkins.



PRECEPT AND PRACTICE

I want harmony in my home, I want to be loving and patient but my husband is so aggravating, I lose my temper. What thought shall I hold?—C.

Temper is a mental force misapplied. Like dynamite it works disastrously in the wrong place, but used intelligently it is mighty. Combined with love and patience it will enable you to overcome all obstacles and bring to light those qualities in your husband which are waiting your recognition. A helpful thought would be:

"I rest in the peace love and joy of the Svirit. All things are possible to me through Christ my redeemer."

I like the idea of living the regenerate life. It clears my mind of many unjust things I had laid up against God. But where a wife's husband is not in sympathy with such "new fangled" ideas, what is the wife to do???—M. M. B.

The urgency of this question is evinced by the punctuation. When we perceive a truth, our first effort should be to praise God; our next, though not quite so easy, is just as necessary, to have patience with those who have not yet perceived it.

"Suffer it to be so," said Jesus the wayshower, when those about him could not grasp his purpose for refusing to follow custom. He could afford to wait, for sooner or later the Eternal Principles which he came to establish should be revealed to every soul. And now to those who begin to perceive them, life and its activities have new interpretations. What we have called lust and passion, we find is really a blind seeking of mankind for the consciousness of Life and Love. Knowing this the wife seeking regeneration will patiently and lovingly help her husband find the better way. He really wants and longs for it, and with her unwavering love and confidence he will seek and find his freedom.

Take this statement:



"The image and likeness of God in you seeks expression in perfect Life, Wisdom, Love, Purity and Peace, and is satisfied with the consciousness of Spirit."

I should like to present the subject of the table and food, to be discussed in the Family Department as they are very important factors in the home problem. As the new light dawns upon us we discern, man eats to live and not as it sometimes seems lives to eat. We want to know how to simplify the matter of providing wholesome nutritious food for our tables and do away with meats and pastries and every thing that creates artificial tastes, and hold to customs that enslave the housewife. Isn't there a more natural and simple way of living? If the Truth makes us free are we not to find freedom from unnatural and unnecessary appetites and dietary customs?—Mrs. F.

Yea, verily we are; else we are slaves to our senses. It is written, "His servants ye are to whom ye yield yourselves servants to obey." Now, in striving to serve our highest understanding of life, we find more joy in ministering to the needs of soul than sense and feel hampered at finding ourselves still outwardly enslaved to mortal customs and demands.

We'er glad our good Sister has set the ball rolling and trust it will gain velocity and wisdom through what it gathers from month to month by calling out new and helpful ideas from all who are interested in this vital question. A free soul must find freedom of expression. When once a wife and mother sees clearly that her service to her family demands the best her mind and heart can give them, she will no longer be content with frittering her time away on fancy recipes nor in trying to appeal to her husband's better nature through his stomach. She will first of all, take into consideration that she is dealing with intelligent beings and will proceed to fill her home with wholesome thought and literature. "Man shall not live by bread alone." Then she will gradually inaugurate her food reform, wisely pre-



fering evolution to revolution in her system of change. Realizing, that back of the symbol is the Substance, she will busy herself both mentally and spiritually in the preparation of her food, putting into it words of Spirit and life, strength, joy and satisfaction until her simple dishes shall contain a feast fit for the gods, and her family will partake with a relish born of something higher than sense appetite.

We shall be glad of individual experience from those who are interested in this vital question and learn what you find simplest and most satisfactory in foods.

If any are looking for special help in vegetarian cooking, send to the Unity Tract Society for their new Cook Book, just out.

Will some one please send me a prayer or formula for table blessing. I am always thankful but I can't think of an audible blessing suitable for my little boy. I would like one for us both.—Mrs. D.

It is well to give thanks always. Gratitude and thanksgiving not only insure good digestion, but—some go so far as to say, it has power to multiply and increase the quality and quantity of the food. I remember hearing a lady tell how after she had adopted a certain table blessing, though the number of her household increased the amount of her grocery bill diminished. We have no right to dispute her, since we believe in the blessing that increased five loaves and two small fishes till they fed five thousand hungry people. Here is a table-blessing one of our small boys used to say:

"We thank Thee our beautiful, bountiful God."
Who can supply good table-blessings?

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—Dr. Johnson.





"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

It is found when many people hold the same thought there is unity, although they may be separted by thousands of miles, and that all who are conected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine Unity. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or Unity and "Christian Healing," by Charles Fillmore, \$1.45; or Unity and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

Unity is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave., KANSAS CITY. MISSOURL



CLASS THOUGHT

MARCH 20, 1910 TO APRIL 20, 1910 HELD DAILY AT 9 P. M.

I am alive in Christ.

PROSPERITY THOUGHT

MARCH 20, 1910 TO APRIL 20, 1910 HELD DAILY AT 12 M.

I am no longer bound by thoughts of lack;
I am enriched and elated in the consciousness that "All that the Father hath is mine."

EXTRACTS

Frem Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment:

Astrology, like all that men formulate and call science, has some truth in it, but it is not the Absolute Science taught by Jesus Christ, hence we do not favor its study. It gives the stars power over man. "It is not in our stars but in ourselves that we are underlings," said Shakespeare.

The Scripture that came to you, "In all thy ways acknowledge him, and he shall direct thy paths" is a message from the Holy Spirit to you, calling your attention to the All-Power of God when you put him into everything that you do. The reason you do not always get results in your spiritual work is, you do not acknowledge God in all ways. "If thine eye be single, thy whole body shall be full of light."



We are glad that you like UNITY. We try to keep it up to the Jesus Christ standard.

* * * *

When fear tries to come near you, say, easily and as a matter of fact, "You are nothing." The idea that you argue with is receiving a certain recognition, and will persist in coming. If you fight a thing it fights back. You know that there is no reality in the thing you are dismissing. Do not look upon it as real. Brush it aside. It is not by might, nor by power, but by the Spirit of the Lord that we accomplish things.

* * * *

The lesson in your experience is that you shall not confine the bounty of God to any special avenue. God in you is riches and the living substance of all you may desire or wish for. Whenever the thought comes to you that God is going to manifest his bounty through some individual, say "All people are the stewards of Omnipresent Bounty, and everybody and everything pours upon me its opulence."

* * * *

There is nothing strange in your knowing that a letter is coming. There is but One Mind, and those who get into the Universal are not bound by the limitations of personality. As to your pastime, fortune-telling, you should be careful as to suggestions you give others. It is their belief, conscious or unconscious, in what you say that brings your predictions to pass. No one can say what will befall another, because all that comes into one's life is the result of his thought and if he is holding a certain line of thought, he will reap the fruit of it, unless he changes his mind. But the privilege to drop old habits of thought and adopt new ones belongs to every individual. Therefore, there is no fixed future for anyone, but each is free to make his own future.

"Letting go" is a conscious surrender of the limited

ideas of life that the Universal may find in us an avenue of manifestation. It is a mental act that corresponds to the physical act of opening the hand that an undesired possession may fall. It is a gentle relaxation of the mind, a giving way to the presence of the Infinite.

* * * *

It is our experience that in the last stand of an error it takes the Goliath attitude and is apparently very terrible, but the little David, the understanding of the Divine Law sends forth strong statements of Truth into the intelligent principle (forehead) and the braggart goes down. Do not be at all disturbed, but having done all, stand and see the salvation of the Lord.

* * * *

When a cloud comes temporarily between us and the sun, we do not say that it is night, and when the sun sets, we do not say that there will be no more light. So in spiritual treatment, if the old consciousness seems for a time to wrap the mind in its darkness, we do not despair nor feel that the word has failed; we know that God is and that his Spirit will come forth to a greater light than in former times we have known.

* * * *

The question that puzzles you, if stated rightly, would be very easily solved. The difference between selfishness and unselfishness is: selfishness is a personal desire; it is continually wanting something it has not. It is very limited in its understanding, and thinks it can own something exclusively. Unselfishness belongs to the individual. It knows that God's good belongs to all alike. It prays as if it had already received, because it knows it is heir to all the Father hath, and that the good that belongs to it belongs alike to every child of God. It takes the attitude that Jesus did, and is confident of its possession.

You see the difference. Personal self takes the attitude of a menial, and is always working for wages



and rewards, but the true self realizes its Divine Inheritance and believes in it, and has what it wants because it is right. Our Father has never limited us. Divine Mind is full of unlimited possessions, which become individualized to each one who realizes he is its center of expression.

* * * *

There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be that which we would draw unto us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves. Faithfully and persistently deny the appearance of that which seems to be inharmonious, and silently and faithfully affirm the omnipresent peace, love and harmony that you would see made manifest. That which we hold in consciousness will be made manifest unto us therefore, we should not hold in consciousness anything that we would not see made manifest.

All thoughts which suggest weakness, failure, unhappiness, or poverty, are destructive, negative, tearingdown thoughts. They are our enemies. Brand them whenever they try to gain an entrance into your mind. Avoid them as you would thieves, for they are thieves of your comfort, thieves of harmony, thieves of power, thieves of happiness, thieves of success.

"No flocks that roam the valley free,
To slaughter I condemn;
Taught by the power that pities me,
I learn to pity them."

-Goldsmith.

Every time you get mad and break loose, there is a circus and you are the clown.—Success.



QUESTIONS AND ANSWERS

"If you believe in reincarnation you must be a Theosophist." * * *

Truth is principle—universal—and open to all seekers, whether they be attached to schools or be independent of them. Thousands of years before Theosophy promulgated its doctrine the spiritually awakened found Being as spirit, soul, and body, in one place, that is, incarnate; also that man chords with Being when he is in like relation. When, through a misuse of the powers of Being, he brought about separation between spirit, soul, and body, and the divine law of unity kept asserting itself by bringing them together again and again—those who observed the phenomena set up a theory of reincarnation as part of the plan of creation.

We hold that death is no part of God's plan, hence reincarnation is but the struggle of the human ego to adjust a broken law. Man is Omnipresent Spirit. expresses himself through soul, which makes a dwelling called body. Both soul and body are composed of powers and elements omnipresent, and in right relation should never be separated, even in seeming. Repeated human births are the persistent efforts to restore that unity in creation which man disturbed, and continues to disturb through his ignorant use of its powers and ele-"For we know that the whole creation groaneth and travaileth in pain together until now, * * * even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body * * * but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. 8:22-26.

So you see we do not believe in reincarnation, but perpetual incarnation, without a break in the continuous life chain of expression in soul and body. To the one who looks through the intellect upon the phenomena of



birth and death, it seems a part of the Divine plan, and he weaves it into his philosophy, with all of its incongruities of pain and sorrow, and he binds himself and his followers to its wheel of change with its spokes of agony. But he who rises into the clear seeing light of Spirit is at once relieved of this delusion, and he absolutely knows that to fulfill the divine law he must so adjust his life to the Father life that neither human birth nor human death shall have part in it. He awakens his soul from its sleep of sense; he is quickened by the Christ Spirit, and commences at once to re-establish that right relation, which shall ultimate in the "redemption of our body."

Summed up, Theosophy teaches reincarnation to be part of the creative plan, and that humanity must submit to it until they have outworked through hard experiences in many lives all that the law of cause and effect involves. But Practical Christianity, the pure doctrine of Jesus Christ, pronounces this error a mortal sense concept that stands for denial when the Christ power is invoked. We hold, and are demonstrating, that man may be relieved of the effects of the causes which he has engendered, including sin and death, by acknowledging the Christ Spirit, repenting, turning away from his erroneous thinking and acting, and incorporating its supreme truth and power into his consciousness. ve be led of the Spirit ye are not under the law." Jesus covered this point in a striking way in his answer to his disciples, and in his demonstration in healing the man born blind. The Jews believed in reincarnation, and when they asked Jesus, "Master, who did sin, this man or his parents that he was born blind?" they referred to his probable sin in a former bodily experience. Jesus then and there annulled both heredity and the law of cause and effect on its sense plane by declaring that in the presence of the Christ, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest." He then healed the man's blindness,



demonstrating that the Christ Spirit through man has power to wipe out both karma and heredity. Here is where we stand, with Jesus, claiming our unity with the Father, and through him the power to overcome the effects of sin, even unto that "last enemy," death.

* * * *

Do you think that a stronger realization can be made by holding a mental picture of a perfect body, or by just letting the feeling of love and life and power pulse and vibrate through the body without thinking about form at all? Please answer by "yes" or "no." * * *

Your question cannot be answered by "yes" or "no," because both attitudes of mind which you mention are necessary to the demonstration of the Principle. We first get the baptism of the Spirit, which gives the Universal feeling of Love, Life and Power, and sets up the quickening vibrations in soul and body. If this is not consciously incorporated into one's very being, and place made for it by denying the errors, it gradually passes away. When Jesus received this baptism, the text says he was driven into the wilderness by the Spirit, the "wilderness" being the uncultivated mind. There he had to meet and straighten out by denials and affirmations the "Satan," or self-consciousness. You will find it necessary to specifically take up (after realizing the Life, Love and Substance of Universal Mind) the specific ideas of error and deny them according to their claims and affirm the Truth. Then sum up the whole situation by affirming your Christ perfection.

* * * *

As all disease is the result of sin or sinful ignorance, is it not depriving a person of a valuable and necessary lesson to treat him without his knowledge and consent? * * *

We do not lay down any hard and fast rule about treating people without their consent, following Jesus Christ in that respect. See for instance Matt. 8:5



Whenever we find faith on the part of a relative or friend of one who is in great need, we do not hesitate to help him, and trust the Divine Law to carry forward the work in the consciousness of the patient.

* * * *

Where in the Scriptures does this passage occur: "The kingdom of God is within you?"

You will find it in Luke 17th chapter, 21st verse.

* * * *

In regard to really scientific finance, it has just this month dawned upon both my husband and myself that the secret of success is not to depend on anything material. Of course we must do what our hands find to do, and do it with our might, for the simple reason that God has work here and the work falls in our way. laborer is worthy of his hire," but our pay does not necessarily come out of any particular piece of work. If the frost kills our tomatoes, beans and potatoes, we need not worry; we have done our work, and God will see that we are recompensed. When we pin our faith to the material and cannot see any other avenue, we are liable to loss, but when we trust the Father for our substance he will never fail to make it manifest. Are we right? It all seems clear and beautiful, and we are beginning to realize out of it. Have you proved the idea? * * *

Your idea in regard to the source and avenue of supply is true, and God will manifest in you through your knowing him as the giver, whatever the agency of his abundance may be. The utility of the omnipresent Supply comes from the unshakable consciousness of God here, in the midst of us. This is the foundation principle upon which the support of the Unity work was based, upon which it is being continued, and the principle works.

* * * *

About a week ago, I wrote the editor of Unity, asking him to explain what was meant by blessed dimes, red leaves, etc., and stating that I did not ask in a spirit of criticism, but for information.

When I first read of the application of the red-leaf



to the human body, my old teaching was given something of a shock, but having long ago found how foolish it is to condemn anything without hearing an explanation, I suspended judgment. Since then, however, I have learned so much of Good from your teachings that this question seemed to no longer bother me.

A week ago tonight, before going to bed, I took a good hot bath, and having been reading and writing all day, felt that the hot water would have a tendency to make me sleep, by drawing the blood from the brain; stayed in the bath much longer than usual, and can now see that I made a great reality of the hot water treatment.

I went to bed with my window up from the bottom and down from the top, and as the room was quite warm, fell asleep without much covering. In the morning I awakened to sense a pain in my right foot which had also become swollen. I thought I recognized a claim I once had four years ago, which materia medica honors with the name of erysipelas, but which I know is an infernal lie that I neither fear or respect. I handled it as well as I could, limping around all day, but not making much headway, telegraphed my wife for help. Next morning I was slightly improved, but that night after I had retired, the pain increased, and I made up my mind to go home if not better in the morning, even deciding on what train I would take.

I dislike to have to give in, especially when I know that God was as much in me as in Brooklyn, and I lay there and denied and affirmed for all I knew. Finally, I seemed unable to know what to do, when I affirmed that I had the mind of Christ, and that my understanding was quickened with the Spirit of Truth, which would lead me into all Truth. Almost instantly came the thought, "try the red-leaf." I got up and went to my grip in which I had four or five old copies of Unity and looked them over for a suitable affirmation, finally selecting healing, purifying, vitalizing power of the Holy Spirit is upon me, in Jesus Christ." I rolled down my stocking and wrapped the leaf around the inflamed part as well as possible, and soon fell asleep. On awakening in the morning, I was very much better, and next morning was almost restored to harmony, since which time the pain fiend only makes an occasional groan. Thank God for the Spirit of Truth that has led me thus far.



Now, what I am getting at is this. It has occurred to me that when I wrote Mr. Fillmore that I was not asking in a critical spirit, it seems likely, that unconsciously, I was, and that this lesson came to me at a very opportune time to teach me a few things I need to know, and which I accept, trying to be thankful for the "rod" as well as the "staff."

I make this statement in justice to you and the teaching which you are sending out. Should you care to make any use of this letter in UNITY, you are of course welcome to do so in whole or in part.—E. H. S.

Because people have in their blind faith made fetishes of amulets and sacred images, is no reason why we should be afraid and avoid that which evidently has certain scientific power. On the contrary, observing these wide-spread results, we should be moved to investigate. The mind is found to be the source of power for all the effects in the organism, and the more we study the laws laid down by the spiritually awakened in their Scriptures, the more do we find that they accord with the Science of Mind.

Experience proves that there is a vast difference between laying on hands with prayer and laying on hands without prayer. Those in the understanding of the law through which mind manifests, know why this is so. The mind generates the life-current, and the hand is the conductor. If the thought is fixed on God, a direct connection is made with the One Life, while if the attention is on the hand, and human magnetism the highest concept, there is a very limited life flow, and magnetic healing is all that can follow.

This same law holds in the use of the Concentration Leaf. Those who forget that they are holding it and lose themselves in the contemplation of its statements, get the best results. Thousands are using these leaves as mottoes and reminders of the True Good, and they are helping to fix in the race thought the mighty truths of Spirit.

The life forces are directed by the mind.



The Concentration Leaf is an aid to mental concentration.

Where the mind centers its attention, there the strongest life-flow will be.

An increase of life to an affected part with the right thought will heal it.

The difficulty is to get the mind to give its concentrated attention to the right place.

It needs help to do this, and the Concentration Leaf supplies it.

Where a universal healing force is desired, hold the Leaf in the clasped hands and, with closed eyes, silently repeat a few times the printed statement. Then rest, relax and realize that the great Universal Life is flowing freely, equalizing and harmonizing mind and body.

For local healing, lay the Leaf on the part affected and silently repeat the statement.

Where patients are not able to hold the statement for themselves, others may do it for them.

Repeated treatments are sometimes necessary to get results.

"Repetition is the mother of Wisdom."

The understanding will be opened by repeating statements of Truth.

To the question often asked, "Has the Leaf any hidden virtue?" we would answer, "Did the garment worn by Jesus have an invisible power that healed the woman who touched its hem? Did he impart a hidden virtue to the clay he put on the blind man's eyes? Was an invisible power given by Paul to the aprons and handkerchiefs that healed the sick, as recorded in Acts 19:12? If such things were done by the followers of Jesus at one time, why not at another? He said "Ye shall do these things, and greater."

I have been reading UNITY, but it seems to me it is only a help to those who have never grievously sinned.



Can a real sinner find peace and joy?—An Anxious Soul.

Jesus Christ lifted the burden of sin and condemnation from the whole race by his revelation of man's Divine nature. In the Truth of Being you and every other individual are sinless, perfect as the Father is perfect. The off-spring is like the Parent. There are, therefore, no "real sinners." "Judge not according to the appearance." In the realm of appearances "all have sinned and come short of the glory of God," but this is a temporary condition arising from ignorance. It is only a state of consciousness and can be dissolved by the Word of Truth which begets a "new creature," a new state of consciousness, after the image and likeness of the Father. The way to peace and joy is to recognize your innate Christ righteousness, and this recognition will bring it into manifestation. The Truth (Christ) saves sinners. "I am not come to call the righteous but sinners to repentance." Jesus said to the self-righteous Pharisees, "The publicans and harlots go into the kingdom of God before vou." See also Luke 7:44.

"Does it not shame you to mingle blood and murder with nature's beneficent fruits. Other carnivora you call savage and ferocious—lions, tigers and serpents—while yourselves come behind them in no species of barbarity. and yet for them murder is the only means of sustenance, whereas to you it is superfluous luxury and crime."—Plutarch.

"Always laugh when you can. It is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence."—Byron.

Scruples too rigid are nothing else but concealed pride.—Goethe.







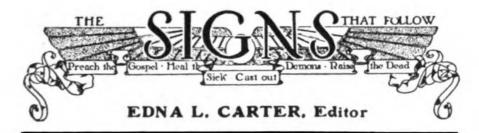


From UNITY for March, 1910, Kansas City, Mo.









This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

THE NECESSITY OF EXPRESSING GOD

"I am the living expression of the Christ of God" is such a vital word that it will give a speedy quickening when held in consciousness.

Christ is the Idea of Perfect Man ever existing in Divine Mind. It is ours to bring forth, to express, to manifest this Christ of God. The first step in this expression is to discern the Christ as the Real of every man's being, therefore of our own, and to identify ourselves with him. Then the word of acknowledgement should be spoken.

In the first step we perceive Christ, the Son, our Real Self, to be the express image of the Father—Absolute Life, Love, Intelligence, Substance, Power, Strength; in the second step we "acknowledge the Son" in us as our righteousness and life; in the third step we express him, and all that he is begins to be manifest in us and in our world.

We are here, not as automatons, but as living, breathing, expressing beings. To live is to express. A larger life and a larger expression is open to all who will identify themselves with the Christ of God. All expression depends upon the ideas held in mind. Those who have limited ideas of power are weak and negative



in expression, while those who grasp the Christ idea "All power is given unto me" are strong and powerful.

Life cannot be understood without taking into account the trinity, Mind, Idea, Expression. We must recognize the One Mind, identify ourselves with its Ideas and give them expression. In this way man is redeemed. While the manifestation is not perfect we know that the ideas we are holding are not perfect, and when we do really make ourselves consciously one with Divine Ideas a perfect body will be the manifestation. There is but One Body, even as there is but One Mind, and both mind and body are now and forever perfect. The point is to recognize this and to so identify ourselves with this Perfection that we shall manifest it; then, instead of the appearance of a material, corruptible body, liable to sickness, disease and death, there will be manifest the perfect Christ Body, fruit of the Christ Mind, in all its purity, incorruptibility and immortality. This is the result of being "risen with Christ." One who is raised up, lifted up above mortal thoughts and beliefs, and thinks in the mind "which was in Christ Jesus" must necessarily manifest the Christ perfection and glory. Holding to the thought of the perfection of the body pours into it a flood of Christ light and power, but this is not all of the great redemptive law; there must be a cleansing by denial and a strengthening by affirmation.

The will is the center of this demonstration. Free-will is man's by Divine right and as it was by the misuse of his will he placed himself outside the consciousness of Divine Mind, so by the right use of his will must he return to spiritual consciousness. If it were not true that man's salvation depends upon his choice and will there would be no need of spiritual teachers. But he must be shown how to so use his will that he may make conscious union with God, and the Spirit of Truth is here helping men to take this step and to abide in it until fully established. The Spirit of Truth works through men,



not only for their individual help but that they in turn may help others; so we are all here working out the problem of manifesting our Divine nature and expressing our best understanding for the encouragement and uplift and strength of others who are consciously seeking to know and express God.

All people are expressing their idea of God, even though it be ignorantly and blindly. Amongst the socalled heathen is a form of worship considered unmentionable, yet back of it is the recognition of Life and the desire to worship it. In money-loving people of our time, the worship of the dollar is a recognition of Substance, but a lack of understanding concerning it. All that men give their thought and service to is their god, and is their innate acknowledgement of the One. Some make gods of physical vigor and strength, and delight themselves in this expression. Such are really recognizing the Divine Idea, Strength. Others delight themselves in intellectual attainments and the Divine Intelligence is back of these. Those who make idols of their children and others dear to them are imperfectly expressing the Idea Love. Personal ambition which strive for high places is a desire to express Power.

So we can see that the whole race is already trying to express God. What men need is that spiritual understanding which will enable them to express in the understanding and consciousness of themselves as the Christ of God instead of as personalities, having separate interests. A definite statement, such as is given at the beginning of this article is a help in setting the thoughts in order, and opens the way out of the limitations of personality into the liberty which comes through expressing in the Universal.—E. L. C.

All that see them shall acknowledge them that they are the seed which the Lord hath blessed.—Isaiah 61:9.



THOU ONLY

Thou shalt worship the Lord thy God and him only shalt thou serve.

Thou only, the One Presence and the One Power, the Good Omnipotent.

But Jesus hearing it answered, Fear not; only believe and she shall be made whole.

Thou only, the One Healing Power.

Is God the God of Jews only? is he not the God of Gentiles also?

Thou only, the One Desire of all hearts and all nations.

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God.

Thou only, the One Substance which supplies man's every need.

And he brought forth his people with joy, and his chosen with singing.

Thou only, the one joy and satisfaction of living. I am the Lord, and there is none else, there is no God beside me.

Thou only, the One Source of all Life, Intelligence and Power.

Now unto the King Eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever.

—Amen.

"A LIVING GROWING SOUL"

Torreon, Mexico—I have just been reading my January Unity, and while reading of the good others have received from the Living Word, it occurred to me that I should write to you also, and possibly help some hungering soul in finding out his true relationship with the Father. It has been a little over a year since I first heard of Practical Christianity, and, O, what a world of good and comfort I have derived from its teach-



ings and practice. In the December 1908 edition of Unity there was an account of my little son's healing of scarlet fever. This was my first demonstration. Shortly after this I overcame chronic constipation in myself and little boy. I had been a sufferer from this supposed disease for twenty years, (that is as far back as I can remember.) I had had operations, electrical treatments, osteopathy, and physical culture. before hearing of Practical Christianity I had started to use another remedy. I had fairly lived on medicine from my childhood up to the time I was married. I then became thoroughly sickened with materia medica, and resolved never to take any more drugs if I could avoid it. Thank God, I have not taken a drop of medicine nor have my children for a year. The constipation was overcome in a month, or less, and I have never had, and never will have a return of it. My child, who suffered agony with rupture, etc., does not know what it means to be constipated now. And right here I want to thank you, dear healers at the Unity Headquarters, for healing my little son of a very disagreeable disposition. He is entirely healed, and the change has been so marked in his manner and expression that my friends declare his whole countenance has undergone a change. Thank you so much. I cannot but wonder how much more good I could have accomplished had I been more faithful in observing the Silent Hour, and in living the Truth I know to be true. But thanks be unto God, I am a living, growing soul, and nothing can retard my growth into a perfect spiritual life.—M. S. H.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Romans 12:1-2.



God is the Health of His People

The statement above is based in Principle, and is easy to understand, because God is the indwelling life of men. When the consciousness takes hold of this Truth, there follows a stronger and fuller manifestation of life. Consciousness is quickened by the Word of Truth, and man becomes healthy, proving that "God is the health of his people."

The average idea of the average man is that thought of God or appeal to the Divine involves religion and piety. But the fact is that God is the personal idea in the race mind of the eternal underlying principle of existence, and we cannot really enjoy life unless we consciously incorporate into our living the One Divine Life.

We all desire to enjoy life, to be happy, to be comfortable. How can we do this unless we are healthy? Health comes through a right relation between God and man, or Mind and manifestation. The work of the Unity Society is to establish this relation in our members and that it is being established is proved by the many letters we get. The following are extracts from a few of these letters:

CHICAGO, ILL.—It has been a long time since my name was on your roll for treatment, but I want to acknowledge healing of my eyes since that time. It came entirely through the understanding I had received from your teaching, and whereas once I was very dependent upon glasses I do not now even own any.—R. M. W.

VANCOUVER, B. C.—I thank you much for your letter. While it was still on the way my desire was granted. It was simply a prayer for peace of mind, rest from the worry that seemed paralyzing me. Thank you again.—T. J. L. T.

McAlester, Okla.—I write for my mother who you have been treating sometime for blindness, and want to tell you for the last three weeks she has improved so much that she can tell the time, and in the January Unity she read the large type.—Mrs. W. C. C.



GENOA, Tex.—I do thank you so much for the good you have done me in the way of health. I must say health is better now than it has been for 25 years. I have not had a bad spell of headache for a year, and my eyes are getting stronger all the time. The tumor in my side is much smaller, and I weigh 131 pounds now, more than I have weighed for 25 years, and the darkness that once surrounded me is turned to light. I am gradually prospering.—H. G.

Brazil, IND.—You have greatly benefited my mother, she having passed 31 gall stones since you began treating her. She is now having no pain, and seems to be improving right along.—Mrs. I. S.

LINDSAY, CAL.—It is with thanksgiving and gratitude that I write to tell you of the great improvement in my father. The doctor says that the symptoms of cancer are gone.—R. M. P.

CHICAGO, ILL.—I must tell you a little of how I have been benefited by Unity. It should have been told before. From the most deplorable condition, both mental and physical, I have grown in four months to be a strong, cheerful, wholesome woman, having almost forgotten the sensation of "blues," and I look at least five years younger.—M. M.

STOCKTON, CAL.—I have taken treatment for a month and I wish to return thanks for the help I have received both physical and spiritually. I am almost healed of indigestion and constipation.—B. B. M.

Monrovia, Cal.—I would not let Mr. G. write you yesterday as I so much wished to tell you myself how much you did for me. I was ever so bad the night he wired you, with what they called pneumonia. Mr G. would not allow any one to see me, as we felt we dare not trust a physician. We both know we have found the truth, and truth must bear us out; so all we would say over and over, we know in whom we trust, we know in whom we trust. In the evening it came to him he could wire you. Between one and two I received your first treatment. I was at the time in a hard chill, when the sweetest peace came over me. I not only felt but I saw peace fall as rain all over and around me. I commenced to tell it. He thought I was out of my right mind until he saw my face. He said it was a transformation.— C. G.

TROY, N. Y.—My first letter to you in 1910 is one of thankfulness and praise. About a year ago you responded to my cry for rescue from almost absolute reliance on strychnia. You



treated me about two weeks when I accidentally, left off one morning, and from that day I have never touched it, and am to-day so much stronger than for five years that I have all confidence that I shall be perfectly well and strong. That is much to be thankful for.—M. A. P.

ST. JOHN, N. D.—I am so glad and happy to be able to tell you constipation has gone entirely, and I am doing so well.
—Mrs. M. W.

SYRACUSE, N. Y.—Your letter with instructions, which I have followed, was very helpful, and the treatment soon relieved the intestinal indigestion. The greatest benefit from the treatments so far have been felt in a spiritual uplift, and in better general health, for which I am deeply grateful.—B. B.

HEYBURN, IDAHO.—I wrote you about six weeks ago for help for a lame back, and I am glad to tell you I was better even before the letter reached you. Inside of a week I was well, and have had no trouble since.—A. M.

PROPHETSTOWN, N. Y.—My condition is much improved, and I find that by strict attention to the silent hour is where the change has come. Am very grateful to you for your assistance, and shall continue to read your good literature as much good can be gotten from it.—Mrs. W. P.

JACKSONVILLE, FLA.—I note with much gratification the recovery of Mrs. W. to her normal health and sane state of mind which she lost by fright.—E. J. G.

JENA, LA.—I must say that Unity has done for me what doctors failed to do. They said I would have to be operated on before I could be cured but I thank God and Unity that I am getting well without being butchered.—F. K.

LOUISVILLE, KY.—I sent you a telegram last week for Miss A. S. I sent the telegram at four o'clock. At nine she claimed she was without pain. This was Friday. Sunday morning she passed a tape worm.—Mrs. W. E. D.

CHESHIRE, ENGLAND.—I am writing to thank you, and to tell you how much better I feel since receiving your spiritual assistance. I am quite cured of catarrh in the head. My chest, stomach and heart are also greatly improved.—L. M. F. H.

ROCK RAPIDS, IOWA.—It is now more than three years since I first came to you for treament for spinal trouble, and through your treatment I was cured.—Mrs T. K. C.

EVERETT, MASS.—About thirty days ago I wrote asking for treatments for my brother-in-law for nervous trouble. Two days after the letter was sent his violent headaches left him.



He left his bed, is able to take long walks, and is gaining very rapidly, in fact he is a wonder to himself and us.—Mrs. J. H. M.

Beloit, Wis.—My daughter's eyes are so much improved that she does without glasses entirely.—Mrs. H. G. A.

WAYNETOWN, IND.—I wish to thank you for what you have done for me and my family. I am cured of constipation and you need not treat me longer. I am glad to tell you that my little girl who was exposed to the whooping cough and not take it at all.—L. C.

MINNEAPOLIS, MINN.—I have asked and I praise God that I have received. It is wonderful how quickly I was healed, and I am praising God and Unity every day. Surely health radiates from Unity.—F. A. C.

CORDOVA, NEBR.—I am much better. The hemorrhage has entirely stopped.—E. H.

NEW YORK, N. Y.—Praise God I am better. Have got the impulse of health and wholeness strong within, and feel I can go alone now.—E. M. G.

PEARCE, ARIZ.—I want to write you how much better I am mentally and also physically. I am so much happier, feel like singing; don't get hopeless and discouraged like I used to.— E. S.

JACKSON, TENN.—Several years ago you treated my son for rheumatism and cured him. I told my neighbor to send to you for help for her baby, the doctor having said it could not get well. The day after she wrote asking you for treatment it began to get well.—Mrs. F. L. I.

BROOKLYN, N. Y.—You will rejoice with me because my fingers which you have been treating are entirely healed. They became well so suddenly that I hardly knew myself.—L. T.

LAKEPORT, N. H. —Wonderful things have been accomplished in our home. I have asked, and praise God, I have received. I do appreciate all you have done for us. I am very well and happy, abounding in God's love, realizing more and more my nearness to him.—N. E.

TUXEDO PARK, Mo.—It is with great joy, praise and thanks-giving in my heart that I write you of our son's recovery. I received your good letter and have been faithfully holding my eye single to the Allness and Trueness of the Good. To me it seems he is better than he ever has been. He is filled brim full of overflowing joy, love and health. I affirm every time I think of it, joyfully, that God is above all, in all and through all.



Being above all, in all and through all, he is all, therefore all is good and perfect. Only the Good is true, praise God. All error ideas are nothing. I would not dwell on error in mathematics as reality, neither will I dwell on error beliefs except just long enough to take the sponge of truth and erase them from the slate of life. This is overcoming temptation. To me it seems that the greatest and most subtle temptation there is the belief, or to have creep into your consciousness the idea that there is something else besides God—that which is not Good. Therefore, I have to pray (affirm) without ceasing that God is Good and God is All. "Only the Good is True." I have the conviction in my heart that full victory is mine through the Christ consciousness.—H. T. W.

CAMBRIDGE, MASS.—The sick headaches of forty years standing have left me entirely.—L. F. F.

DESOTO, Mo.—My daughter whom you treated on December 6th for the loss of her mind is now around as she ever was, and praise the All Powerful Good Father for it.—Mrs. H. W. C.

ARMEL, COLO.—I am nearly well. When you commenced treating me the doctor and neighbors did not think I would live until fall. Now they are surprised to see me so well. But I know the source it came from.—V. B.

SALT LAKE CITY, UTAH.—It is with a heart overflowing with love and thankfulness that I hasten to acquaint you with my complete recovery from appendicitis, two hours after sending you a telegram asking for help.—D. M. O.

FERGUSON, Mo.—O, don't you hear the joy bells ringing in my heart for the blessed relief you have given from that torturing neuralgia? You must have received my letter Saturday a. m., but that day all the neuralgia demons joined forces in giving me a final benefit. Sunday a. m. I awakened almost free and not one paroxysm came near all day, though I went to visit a sick brother with many fears for a night of torment. Peaceful sleep has been mine ever since, and I am praising and praising.—M. L. S. R.

NORFOLK, NEWR.—Through you I feel that I am on the road to health. While at Excelsior Springs for the benefit of my health, for which I have been searching for years, I met a lady telling me of Silent Unity, or Divine Healing, giving me some of your literature. I praise God I met her and found relief.— E. H.

OZONE PARK, N. Y.—Since I mailed the letter to you I have not realized that there are such things as chilblains. The purple hue has disappeared entirely.—E. M. R.



Dania, Fla.—I do not believe I can ever express our thanks to you and the Spirit for all good that has come to us during this month under your treatments. We are all full of health and manitest it, and I have nearly overcome the homesickness.—M. V. P.

OCHRE RIVER, CANADA.—I know you have a great power and have liften me right up. I feel better than I have for seven years.—C. R.

CLOVERDALE, CAL.—Enclosed find love offering for all you have done for me. All that I have asked you to do for me has ben accomplished, and I feel that I should now go forward without asking you for further help. I am so hankful.—A. G.

ATLANTA, GA.—I have improved under your treatment. I am already much better, and can now sleep all night without coughing. I will soon be able to return home as well as ever.

—Mrs. E. D.

TATERFORD, CONN.—10u have certainly helped me, for before the letter could have reached you the conditions began to improve, and I have been able to control my own spirit, and the sleepless condition has passed away. It all seems so wonderful to me.—K. M. F.

BEEVILLE, Tex.—I joined you about one month ago, and was suffering with a smothering, which the doctor said was due to heart trouble. I still repeat the words you gave me, and am not bothered with it any more.—Mrs. B. A. M.

Financial Health

MEDBURY, IDAHO.—Some three months ago I wrote you asking for prosperity treatment for my daughter, which you promptly responded to. In proof my daughter received another position in six weeks at an advance in salary. All praise to God the Father, and Unity, who have thus spiritually demonstrated his All Sufficiency in All things.—I. W.

NEW YORK, N. Y.—In December a temporary position teaching Latin in the High School Department of my own college came to me through you. I substituted for someone who was ill. Yesterday I was asked over the telephone if I would be willing to take the place of somebody away on leave for the purpose of study. This new position would probably be for all term, and some new person would be found to do the work I had been doing, which is of indefinite duration. I am so grateful for the position.—E. M. M.



TACOMA, WASH.—As a token of my gratitude in exercising your knowledge in my behalf I must write you and tell you that the recital proved to be just the thing. Pupils have been coming in constantly since before I got my breakfast the next morning.—G. O.

ST. JOSEPH, Mo.—I want to thank you for the help I have received since writing you about a month ago. My business affairs are improving, and everything looks brighter.—Mrs. R. W.

Long Beach, Cal.—You helped us wonderfully in our financial difficulties, for we met our payment and had money left, which at the time I wrote looked almost impossible.—G. R. K.

Los Angeles, Cal.—It is now over two months since I received your encouraging letter and enclosures. I am sure you will be glad to hear that business matters have improved greatly with me, and the improvement seems to be steady.—R. B. K.

Wellesley, Mass.—I believe I wrote you of my intention to build my own home, and of the payment of four hundred dollars I had to make January 1st on my land. At Christmastime I received a check of four hundred dollars from the firm with whom I formerly worked, my share of the profits for the year 1909. Was it not wonderful? The first of January I had a present of fifty dollars from an unexpected source to go toward my new house. It certainly seems wonderful that we should be so taken care of.—J. W. E.

LONDON, ENGLAND.—Thank God that out of the abundance we have received the greater portion of the money required, and know that the ever loving Spirit will make manifest to us the balance.—S. E. J.

New York, N. Y.—My son's salary was raised five dollars last week, and I have three good orders for my work.—J. H. C.

OGDEN, UTAH.—Last month I asked your help in securing a position for my husband, and I am thankful to say he started out last Monday for a wholesale grocery house, a fine firm to work for. It is a position he has been trying to get for a year, and now, thanks to the dear Lord and Silent Unity he has secured it.—Mrs. J. B. H.

PORTLAND, ORE.—I am happy to say that the improvement in my aftairs was sudden and marked; more pupils came in at once, more orders and sales.—R. J. M.

COLUMBUS, OHIO.—Our prosperity in every way is bountiful. Our table is being filled, and our debts are fast disappearing.—L. A.



WAUKEGAN, ILL.—With pleasure I now write to tell you that my daughter has secured a steady position now for which we are more than grateful.—Mrs. D. S.

MEDINA, OHIO.—I want to thank you for the help you have been to me. Two months ago I asked you for treatment for my son and brother. My son writes me his business is picking up in fine shape, and my brother who was so badly injured has entirely recovered.—Mrs. I. S.

AIKEN, S. C.—I certainly am getting opportunities for work, and have been unusually well in my chosen profession.—G. F. O.

MINOT, S. D.—I want to tell you that your word for me and my affairs is bringing forth harmony and satisfaction. The piece of property to which the title had been so long involved in cleared up, and two other pieces well sold.—T. A. W.

Kansas City, Mo.—I wrote you about ten days ago for help in a financial way and believe my prayer was answered while it was being asked. I have been helped in faith and prosperity, and I thank God and your Society.—I. M.

VENTURA, CAL.—This is the second time I have asked you for assistance, and almost immediately found work after writing.—H. P. S.

STOCKTON, CAL.—In reply to your request to report to you in regard to the position I asked for for my son, I want to tell you that three places were offered him during the time I wrote you and your reply to my letter. Surely the supply is equal to the demand and I thank my Father and you for the wonderful manifestations of love that are shown day by day. I do know that I am learning to "practice the presence of God" and the way is delightful. My daughter said last night "Well, mamma, you haven't said much but there is a magnetism or something about you that I can not express but feel." Praise His name! I am nothing myself but Love is all in all. The whole atmosphere of the home is so changed and beautiful. Heaven's richest blessings rest upon you for ever coming into my life.—A. A. E.

WINONA, WASH.—I write to tell you my back is much better, for which I thank the Spirit working through you; also that my husband has been offered a better position.—Mrs. J. P. A.

TACOMA, WASH.—rease discontinue treatment for employment for my husband. He just got a position with a new firm, seemingly the best position he has ever had.—C. B. C.



BISHOP HILL, ILL.—I am feeling better, and financially everything seems brighter.—M. C. F.

Appetite Healed

OSKALOOSA, IOWA.— Lou treated my husband almost two years ago for the drink habit, and he has not tasted liquor in that time. I always bless the day your little magazine, Unity, fell into my hands, and through it I learned of your work.— T. R. B.

ATCHISON, KANS.—Mr. D. is doing fine. Said today he did not even want to drink. Said he thought I had given him something to keep him from drinking.—Mrs. J. I. D.

Great Barrington, mass.—I am glad to ten you that my brother-in-law whom you have been treating for the drink habit has not drank for several weeks; has withstood a good deal of urging from those who have been the very ones to tempt him. I feel that he has gotten onto a firm foundation as to the drink habit. Thank you.—A. T. K.

ELY, MINN.—I never could tell you how much you have done for me and mine, in making it so clear how we could go to Christ in our troubles and be sure we would get relief. My husband was a terrible drinker, and no one ever expected he would or could give it up. But the Lord has answered my prayers and he has not drank a drop since last July. My son is doing nicely too. I am so happy I can sing and praise the Lord all day and night.—Mrs. J. M.

KINDERPOST, Mo.—I wrote you two weeks ago for treatment for my son for fever and cough. I am happy to write that he is better. His fever has left him, and he coughs very little. He has quit drinking; has a dislike for the taste of intoxicants.—M. M. M.

CHICAGO, ILL.—I am full of praise. Not one drop of drink has my husband taken. Do you know what that means to me?
—B. T.

NEWPORT, KY.—I still continue in praying for my son. He gave up gambling. I am very thankful to you.—Mrs. J. R. S.

Sr. Louis, Mo.—I must write to let you know hom much better I am, and that my husband has stopped chewing tobacco.
—M. L.

With joy shall ye draw water out of the wells of salvation.—Isaiah 12:3.



NOTES FROM THE FIELD

JENNIE H. CROFT.

San Francisco is to have two Homes of Truth instead of one as formerly. The work of establishing these Homes is under the direction of those pioneer workers for Truth on the Pacific coast, Mrs, Annie Rix Militz and her sister Harriet Rix. One of these Homes of Truth is at 3099 California street, with Mrs. M. A. Wiggin and several co-workers in charge. The second is at 1109 Franklin street, near Geary. Miss Harriet Rix with her assistants will conduct this Home. Teaching, healing and weekly meetings will be held in the different Homes, but all will join together for devotional Sunday morning services in the beautiful new Kohler and Chase Hall

From a letter written to us by Mr. E. T. Smith, who conducts the New Thought Class at 2220 East 97th street, Cleveland, Ohio, we quote the following: "Our class grows steadily in numbers and interest, and the attendance has been good notwithstanding the severe winter weather which has prevailed for many weeks. We are nearly through with the Lessons in Truth, of which we had one each week since the class was organized. with the exception of one or two, the members possesseu copies of the book and had read and re-read it several umes, but a consideration of the lessons in the Class with interpretations and testimonies, seemed to give them new inspiration for ministry. Every meeting has witnessed a stimulus to the class in poise, in power, in zeal to become willing instruments of the Spirit, and to put into every effort the best that was in them. While we have no trained healers among our number we have regularly declared the word and concentrated our minds in demonstrating the Truth. We have mentally healed two serious cases where surgical operations were performed, and one has recovered with surprising rapidity and is now an eager student of the Truth. The other, worn out by excessive toil before operation, is slowly regaining her strength." This little Center is to be congratulated upon its success. The Spirit of Power is with them.

Mr. R. C. Douglass has been giving an advanced course of lessons in The Higher metaphysics in Boston, Mass. This veteran writer and teacher is unfailing in his efforts to lead people into the light of Truth.

Prof. LeRoy Moore has opened a "Unity Truth Center"



at 414 LeMoyne Bldg., 40 Randolph street, Chicago, Ill. Regular classes Mondays, Tuesuays, Thursdays and Fridays, at 2:30 p.m. Healing Service every Wednesday at 2:30 p.m.

These new Unity Branch Libraries have been opened since last report. Dayton, Ohio, Daisy L. Freedman, Librarian: Venice, Calif., Mrs. M. M. Hunter-Jones, Librarian; Delta, Colorado, Mrs. Minnie Mooney, Librarian; Muscatine, Iowa, Miss Lena Freyermuth, Librarian. For the addresses, see the Metaphysical Directory in this issue.

Make your plans for the summer to include the Healing Lectures to be given by Col. Oliver C. Sabin, July 5th to 25th inclusive, at Atlantic City, N. J. These lectures are to be given in the Greek Temple, Young's New Million Dollar Pier. A full course of Healing Lectures absolutely free.

Mrs. Helen Russell Harmon and Miss Mary B. deWitt, who have been conducting a successful work in the "Center of Divine Ministry and Rest Reading Room" in Chicago, are contemplating a change to some smaller town where there is a need for earnest workers to show the Way of Life. We believe that there are many communities which would be only too glad to secure these faithful ministers of the Gospel of Truth whom we recommend most heartily. Address either one of these ladies at 4237 N. Robey street, Chicago, Ill.

The New Thought people of Los Angeles, Cal., are to have a Metaphysical May kestival, to be held in Blanchard Hall, 233 South Broadway, Monday, May 2d. Atternoon session at 3 o'clock and evening session at 8 o'clock. Fifteen minute talks will be given by prominent teachers and authors, and music will be an especial feature of the Festival. Christian D. Larson, editor of *Progress Magazine* will be guest of honor. Mr. Larson gives a course of lessons in Los Angeles during the first two weeks of May.

Mrs. Cora L. Thomas, at one time connected with Unity Society in Kansas City, has started "Unity Meetings" in her home, 2646 Bancroft Way, Berkeley, California. Mrs. Thomas is filled with the Spirit and is an earnest worker for Truth. These meetings are held every Sunday and Monday.



BOOK REVIEWS

JENNIE H. CROFT.

A New Heaven and a New Earth. By Charles Brodie Patterson. Published by T. Y. Crowell & Co., New York City. Cloth, 285 pp., price, \$1.25, postage 10 cents.

Mr. Patterson has written a number of books along New Thought lines, but we deem this last work of his pen the best that he has written. As a prophet of the New Time he declares that the present universal unrest with its attendant inharmonies, is but the darkness which precedes the dawn of a new day for man. He also says that this is a divine unrest which must continue until a new light shall have come into the life of man. That light, having its center in the inner life of every individual, will radiate life and light to the very circumference of man's world. The whole book is an earnest appeal to man to awaken to his opportunities and privileges here and now for the unfoldment of the real self and the salvation of his body as well as his soul. We quote: "Death, as now understood, will cease to be. The time wal certainly come when the highly developed man will have the power to lay down or take up his life, through a conscious knowledge of the laws of eternal being and the direct application of these laws to his own life."

SPIRITUAL HEALING. By Charles Edgar Pratuer, Ph. D., Editor of "Power" magazine. Published by the Fower Publishing Co., Denver, Colo. Price, Full leather, \$1.25; cloth 50 cents; paper, 30 cents.

Spiritual healing is a vital truth, a living issue, and in the book under consideration Mr. Prather has brought to our knowledge many facts concerning healing which are necessary to a clear understanding of the principle involved and which cannot but convince the reader of the beautiful spiritual law manifesting in the whole man when he puts into active practice and use the forces underlying that wholeness. The Bible teaching upon the subject of healing is most forcefully elucidated. We are told that, "Healing is the awakening of consciousness in you, a change from belief in sin and disease to a knowledge of the Truth." This is the Truth which set us free, and an understanding of the truths contained in this excellent book will open the eyes of the soul to a recognition of the true and eternal State of Being.



THE MORAL PROBLEM OF THE CHILDREN. By Rose Wood-Allen Chapman. Published by the Mary Wood-Allen Fund Committee, New York City. Linen, price, 20 cents.

The author of this timely book pays a glowing tribute to her mother, Dr. Mary Wood-Allen, who was one of the first brave enough to attempt to answer the question, "How may the story of life be told to the little children?" Most ably does the daughter follow in the footsteps of her mother in placing before the parents and educators of our children, the necessity of imparting knowledge of this most vital factor in the moral and physical welfare of the child. The mothers are, for the most part, eager to receive this message and to gladly avail themselves of suggestions as to the methods by which this knowledge may be presented. Conditions in our schools and among our children are such as to arouse grave apprehensions and to demand protection for the child from the present unhealthy moral atmosphere. This little book sounds the call for the parents to awake to their privilege, and to give such instruction to their children as will prove a bulwark against temptation and vice.

YOUR CHARACTER, A BIRTHDAY BOOK. Written and compiled by Elizabeth Towne and Catherine Struble Twing. Published by Elizabeth Towne, Holyoke, Mass. Neat paper cover and packed in dainty box, price, 75 cents.

This is a book of character delineations for those born at certain times of the year. There is a chapter of advice by Elizabeth Towne on how to make the most of the influences supposed to belong to the Sign in which one is born, also character-bunding great thoughts from famous people born in that Sign. Interesting, entertaining and withal helpful to him who would learn the source of certain propensities existing within himself and would find the way of their control and direction.

THE LIGHT THAT NEVER FAILS. By M. Eugene Bateman. Published by the Cochrane Publishing Co., New York City. Cloth, price, 60 cents.

A story of the transforming power of right thought and the influence for good which a single individual may exert in a community which has never been awakened to real "Spiritual Knowing." A young girl, into whose heart has come this awakening, is the cause of a complete change in the lives of many self-styled righteous friends, and who lifts an unfortunate soul from darkness into light. A story told most earnestly and



attractively, and with the purpose of drawing people into the light of love and truth, the Light That Never Fails.

JOY THOUGHTS FOR EVERY LAY. Edited by Helen B. True and Elcy M. Latimer. Published by the Progress Company, Chicago. Identical in style of binding with the Larson books published by this company, price, 50 cents.

A good thought for every day of the year, compiled from the great thoughts of our great thinkers. An excellent gift book.

TALKS ON THE KINGDOM. By Myra G. Frenyear. Published by the author, San Diego, Cal. Price, not given, but presumably 25 cents.

This booklet is a study of the parables of the Kingdom and is rich in counsel and aids in establishing the Kingdom Within. From years of study and experience in the practice of the Christ-life, the writer has produced these "Talks" which cannot fail in their purpose—the uplift of humanity. The symbolism of the parables of the Kingdom of Heaven is very clearly and beautifully brought out and is most inspiring.

How to Obtain Our Own. Selected and arranged by Helen B. True. Published by Roger Brothers, New York City. Cloth, price \$1.00.

This compilation of extracts from the writings of several well-known and accepted authors, is worthy of being used as a text-book for the casual reader. It contains a wide range of thoughts from all points of view, and will prove nelpful to all who even glance within its pages. A careful reading will assist in attainment.

NEW BOOKLETS

HEALTH HINTS No. 1 AND No. 2, are 32 page leaflets made up of items and short articles dealing with points that have come up in Silent Unity work. As they have proved helpful to many, and are of general interest we have collected them into torm convenient for distribution. Price, 5 cents each; 40 cents per dozen, post paid.

HELPS ALONG THE WAY

A 32 page leaflet containing answers to questions of interest to those who are demonstrating Truth. This will be found especially helpful to beginners. Price 5 cents each or 40 cents per dozen, postpaid.





CHARLES FILLMORE, Editor. MYRTLE FILLMORE. Associate Editor. JENNIE H. CROFT, Assistant Editor. LOWELL FILLMORE, Business Mgr.

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Kansas City, Mo., subscriptions \$1.25; 3 subscriptions \$2.75.

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WHEN WRITING FOR CHANGE OF ADDRESS, please, be sure to give your name just as it appears on the Unity wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

New York: Brentano's, Fifth Avenue and 27th Street, New York City:
Roger Brothers, 429 Sixth Avenue, New York City.

Boston: The Metaphysical Club, 30 Huntington Avenue.

Hartford, Conn.: E. M. Sill, 89 Trumble Street.

Washington. D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building.

East Duval Street.

East Duval Street.

St. Paul. i nn.. W. L. Beekman, 55 East 5th Street.

Chicago: Purdy Publishing Co., Le Moyne Block, 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.

St. Louis: H. H. Schroeder, 3537 Crittenden Street.

Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.

Los Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building; Whealan's News Agency, 233 So. Spring St.

San Jose: Wm. Farwell, 275 North Third Street.

San Francisco: The Occult Book Co., 1141 Polk Street, near Sutter.

London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon.

W.; Higher Thought Center, 10 Cheniston Gardens, W.



PROGRESS OF THE NEW UNITY BUILDING FUND

Our friends write that they are with us in the work of the Unity Society and are glad to see reports of progress every month. They tell us that they are interested in the good that their money is doing. So we are making notes of the status of the building plans since last report.

The total on hand for this fund is about \$2000 with \$1000 additional promised. New contributions are coming in daily.

We cannot begin building until we have on hand money enough to pay for the ground. The lot we contemplated using is found to be too small and a larger one will be purchased.

People from all over the land are telling us that a very great work for humanity is being done by the Unity Society and that it should be generously supported. It is far more important than Foreign Missions, and yet millions of dollars are given freely every year for these far away sinners.

We are striving to enlighten those nearby and the buildings we are constructing are for the carrying forward of this work. If you have been lifted up, and you see the importance of the work to the human family, you will be blessed if you contribute of your store for its support.

"Give and it shall be given unto you, heaped up, pressed down and running over."

LETTERS, TELEGRAMS, TELEPHONES

Send all letters, telegrams and telephones for help to Silent Unity 913 Tracy Ave., Kansas City, Mo.

If you address your message to an individual here, and he is out of the building, it is apt to be held up until he returns. Address the Society in all cases, and its representatives will see that your message is promptly delivered.

Please do not send personal checks in remitting as we have to pay exchange on them. We prefer that you send remittances by Money Order or Bank Draft on New York, but will accept currency less than one dollar. Send currency at our risk.

CORRECTIONS

February Issue of Spiritual Housekeeping.

Page 101 Line 11: 1'his should be "The."

Page 101, Line 31: Sabbaths should be "Gloomy Sabbaths."

Page 103. Line 8: Oneness should be "Calmness."

Page 104, Line 2: Get should be "Get."



BRIEF BUT TRUE

EDITOR'S NOTE—This article was written for and printed in the WEEKLY UNITY, Saturday, rebruary 26, by Mr. William Whitworth, Superintendent of our printing department. As all the members of the Unity Society everywhere are interested in the progress of the work, we reprint this for your information:

Through the kindness and courtesy of the editor, Mr. Lowell authore, space in this issue of the Weekly Unity has been tendered us for a brief review of the business and workings of the printing dpartment of the Unity Tract Society during the past year. At the commencement of this period the writer hereof was employed to take supervision of the plant, with the assurance that everything was possible under the right control; and that that promise has been more than verified we are frank to confess. Immediately upon assuming control a new system was inaugurated which has brought about results commensurate with the rapidly increasing growth of the institution, since which time the Society has grown by leaps and bounds. In fact, the year just closed has seen the demand upon this department more than doubled. The Spirit of Prosperity and abundance seemed to have poured in through every aperture of the building, and larger and more up-to-date improvements became an actual necessity.

One year ago the type set for the different publications was done by hand compositors; today we have in use a Model No. 5 Linotype, the latest, finest and most up-to-date type-setting machine on the market. This machine gives to each and every publication, tract, booklet, etc., a complete new dress for every issue, thus avoiding all chance of flat and old blurred letters defacing the effect of a nice clean print.

A year ago we were printing all publications upon a chain delivery Cotteral press with a speed of about 800 per hour. We have replaced this "old timer" with a new Pony Optimus, and instead of 800 per hour are getting 2,000 to 2,400 per hour. Quite a difference!

These two pieces of machinery, a Linotype and press, have been installed at an expenditure of over \$6,000.00 yet, in addition to this we have added another electric motor a book press, new type, etc., all of which will probably foot up another \$1,000.00 giving us an outlay for improvements during the past year of over \$7,000.00.

Yet, with all this, the increased and rapidly increasing work, which extends throughout the known world, compels us



to install still another and much larger press than we now have. This we are assured will be done ere many weeks roll by.

The printing department must be kept advancing according to the demands of the Unity forces. Literature must be kept in circulation in accordance with the desire of the Truth seekers. In order to meet these demands a force of 12 people is employed in this department alone—this without taking any account of the office force. Where two girls were sufficient bindery force, one year ago, today we are compelled to employ four and five, and then only hard hustling can keep up with the work.

One year ago the magazine Unity consisted of 68 pages, and 11,000 circulation. 10day this same magazine contains an even hundred pages and 16,000 circulation. A year ago this magazine consumed 2,296 pounds of white paper per month. Today this same magazine consumes over 4,500.

The regular monthly publications are Unity and Wee Wisdom, the latter being strictly a childrens' magazine, and, by the way, one of the most interesting publications for children in the United States. This magazine should be taken into every home, for its manner of educating the little ones along practical Christian lines is not only novel, but highly entertaining. It contains only matter for the children, and is the only publication strictly for the little ones yet established. Then there is the Weekly Unity, a little four page weekly devoted to the local Center here, keeping its readers fully advised as to what is going on in this the Home Center. This publication is not yet a year old, but is making a mark for influence and popularity.

As one evidence of the growth of the Thought propagated from this Center: last July was placed on the market a 5,000 edition of the new book "Twelve Lessons in Christian Healing," by Mr. Charles Fillmore, containing over 200 pages, and today the edition is exhausted and a second one of 12,000 is now being prepared for the press.

In addition to the above thousands of copies of "Lessons in Truth," by H. Emilie Cady, and tons upon tons of booklets, tracts, and other literature are annually being distributed from these quarters. One of the greatest and most novel of the publications yet issued is the Vegetarian Cook Book. This book of vegetarian recipes is worthy a place in every household in the land, not only for its value to the housekeeper, but as a work of art and novelty. It was gotten up at great expense and must be seen to be appreciated.



Our art department has also been improved by having for each separate booklet individual cover pages, all in two colors, drawn by our artist Mr. Rickert Fillmore, each standing out separate and distinct from the other and representing the title of the booklet.

The employees of this department are successful because of their love and interest in the work, and appreciation of this interest is shown by the many liberties accorded them.

It would be a pleasure to us if all our friends, and their friends, would pay this department a visit and ascertain for themselves what is being accomplished through the concentration of spiritual effort and force.

GOOD WORDS FOR "CHRISTIAN HEALING"

Houston, Tex.—I have been reading and studying Mr. Fillmore's book Christian Healing. The book is simply grand. I cannot express my appreciation of it.—I. R.

Belleville, Ill.—Since we have Mr. Fillmore's book and Unity we know no pain or ache. The so called sick headache yields quickly when Truth is applied.—A. N.

SEATTLE, WASH.—Will you pardon me for writing you, but I cannot help but tell you how much enlightenment, good and uplifting your book on Christian Healing has done for me. It is just what I have been looking for and wanting for many years.—Mrs. A. O. S.

ST. Louis, Mo.—The friend of whom I wrote you is improving. Within the past week he has been able to sit up and walk about his room, something he has not been able to do for weeks and weeks past. The following is part of a letter received from him yesterday:

I am much better than I was a week ago. As for the book, the "Twelve Lessons," they are fine, and I have just lived in them. Everything that seemed dark and obscure to my mind, and I may say unreasonable, is made plain by this man, and I now feel that I can get the full benefit of the healing principle. He certainly treats the subject most masterfully and within the language of the Bible, making everything plain. He can't be wrong; for every position he takes is fortified by the Word of God, and the stumbling blocks which have been in my road he answers just as though he wrote for that purpose."—A. H.



THE UNITY SOCIETY CORRESPONDENCE SCHOOL

A Course of Instruction in Christian Metaphysics, Christian Healing, and Bible Interpretation.

This School is for the instruction of students living at a distance and is open to every one who desires to uncerstand the spiritual meaning of the Scriptures, the real laws of Mental Science, and how to do spiritual healing. The Primary Course consists of twelve lessons, which students are to study and pass examination upon.

New students are constantly being admitted. If you are interested, write to us and we will send you full information. No set price is charged for the lessons—students are expected to make free-will offerings, with each lesson, or at the beginning or end of the Course. Over 900 students are now taking these lessons, and most of them are expressing unusual satisfaction in the study, as may be seen from the following extracts made from a few of the many good letters received from them:

ST. ANTHONY PARK, MINN.—Enclosed you will find lesson one. I cannot as yet find words to express the deep spiritual understanding and peace that has come to me through the reading and study of this one lesson. I feel that my light is shining for more than one has come to ask the Way. I want to say too that during the time since you sent this beautiful lesson I have been passing through the refiner's fire and that the truths taught have helped me to say thank God for the fire. I have found rest in knowing that in the Realm of Love all things are right, now.—F. E. W.

Enison, I.L.—I enclose lesson one and only wish I could find words to express the great good it has done me and the wonderful change it has effected in my spiritual life. It sounds so very ordinary to say thanks for these things which have come to abide in this temple; they like the lesson must be spiritually discerned. Most of all do I feel grateful for your advice to spend time and prayer and meditation on this study of God as Principle. Each day has given new light and verily the half has not been told when I say I now see and am beginning to live in the true sense. I could write pages and pages and still not express all I would say. I also enclose an offering; if looked at as so many pennies it is small, but when I



tell you that both it and the stamps on this letter are the entire amount I possess personally, you will see what great pleasure it gives me to send this offering. It will be to you a blessing and bring all the giver so earnestly desires for you who have been the means of opening the door that she may enter in to the joy of her Lord.—A. H.

BROOKLYN, N. Y.—Enclosed, I am returning your manuscript of the Sixth Lesson, which has been duly copied. Each lesson seems better than its predecessor, and I am sure all the students must appreciate the clearness and the conciseness with which you present these deep things of the Spirit, and I am delighted to know that the class is still growing. The work is only in its infancy.—E. H. S.

ST. HELENA, CAL.—I am now ready to answer questions in first lesson. I have enjoyed it more than anything for some time. You make some points clear that I never have understood. I think it is just what I needed. I believe it will take me on step by step as nothing ever has before.—F. M. P.

OREGONIA, OHIO.—I am grateful for the uplift, the help and blessing your clear exposition of Lesson One gave me. I am more fully convinced of its truth and value each reading, and thank God such truth, such beauty is for me to know and live.—Mrs. W. R. K.

A letter from C. D. Larson, president of the Progress Co., Chicago, announces that he contemplates delivering some lectures in the Unity Auditorium between April 17th and 20th. More definite information will be given later.

Friends, please remember that the banks charge for collecting your personal checks. A \$1.00 check for your yearly subscription nets us 20 cents.

I somehow feel that you have lifted up my heart. The Unity contains so much. Why, it will revolutionize my whole method of preaching. I have been studying your "Twelve Lessons in Christian Healing." They have done me wonders and I thank you.—B. F. R.

The foregoing is from a minister of the gospel who has been studying Unity literature.



Unity Vegetarian Cook Book

Tells you how to cook good appetizing vegetarian meals that will satisfy the family. It is printed in large readable type on pages 18 1-2x10 inches, in two colors, with a motto across each page.

For the table \$1.00; For hanging on the wall \$1.50, post paid.

Lessons in Christian Healing

By CHARLES FILLMORE

A strong, clear logical course of lessons in Christian Healing. It is especially helpful to those who wish to keep themselves and friends well and happy through the use of the Great Law.

In paper cover 60 cents post paid; Cloth binding \$1.25 post paid

Lessons in Truth

By H. EMILIE CADY

A standard course of lessons in the Science of Being for all students of Truth. It gives the fundamentals of Christian Living and Healing in a very simple and pleasing way.

Paper cover 50 cents post paid; Cloth \$1.00 post paid.

Little Sermons

By EDNA L. CARTER

A very attractive booklet containing a number of short, sweet and pithy sermons based on Scriptural texts, but they are totally different from the usual style of sermons, being fresh, original, and full of deep meaning.

Send all orders to UNITY TRACT SOCIETY, Unity Building, 913 Tracy Avenue, Kansas City, Mo.



METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every six months or it will be dropped from the Directory.

ARKANSAS

ROGERS. TRUTH CENTER AND UNITY BRANCH LIBRARY. Meetings every Friday afternoon at home of Mrs. A. R. Haag.

CALIFORNIA

- ALAMEDA. Co-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309
 Santa Clara Avenue. Unity literature.
- ALAMEDA. Home of Truth, cor. Grand St. & Alameda Av. Unity literature.
- BERKELEY. FREE READING ROOMS, 1721 Berkley Way. Phone 2943
 Alice O. Kelley, Manager. Unity Branch Library.
- CORNING. MRS. EDITH J. WILSON. Unity Branch Library.
- FRUITVALE. TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM, 402 Shuey Ave. Mrs. L. G. Fisk, Manager.
- GLENDALE. CENTER OF TRUTH AND UNITY BRANCH LIBRARY, 432 W. 4th St. Mrs. Zona Maxson Pringey in charge.
- LONG BEACH. New THOUGHT CENTER and Metaphysical Library. 10
 American Ave. Mrs. Sarah P. Connley Manager.
- LONG BEACH. HOME OF TRUTH, 215 West 4th St. Mrs. Emily J. Riley.

 Speaker and Teacher; Frank L. Riley, Healer. Present and absent treatments.
 - Los Angeles. Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.
 - Los Angeles. The Los Angeles Fellowship. Office and Reading Room. Blanchard Bldg., 232 S. Hill St. Reynold E. Blight, Minister. Public Services, Sunday 11 a. m., Blanchard Hall, and otherwise, as announced.
 - LOS ANGELES. HOME OF TRUTH, 1327 Georgia St. Christian healing and teaching. Spiritual Teachers and Healers prepared for the ministry Mrs. Annie Rix Militz, teacher and speaker. Phones, Home A 3167. Sunset, Main 8045.
 - NAPA. MRG. RALPH E. WILSON, Unity Branch Library.
 - OAKLAND. REST READING ROOMS AND HOME, 719 Fourteenth St. Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library.
 - PASADENA. MRS. S. MILLSAPS, Unity Branch Library. 253 S. Mentor Ave. Teacher and healer.
 - SACRAMENTO. Home of TRUTH, 1235 I St. Unity literature.
 - SAN DIMAS. Mrs. G. E. Cramer. Unity Branch Library. Classes taughtin Practical Christianity.
 - SAN DIEGO. DIVINE SCIENCE HOME, 1330 B Street, Rooms 6 and 7. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.
 - SAN DIEGO. HOUSE OF BLESSING. 2109 Second St., cor Hawthorne. Sunday Services 11 a.m. Wednesday, 10:15 a.m. Friday, 8 p. m. Myra G. Frenvear ministrant. Unity Literature.
 - SAN MATEO. New THOUGHT CENTER and Unity Branch Library, 27 Griffith Ave. Miss Edith L. Moore, Manager.



- SANTA CLARA. INSTRUCTION IN THE SCIENCE OF HEALING THROUGH Divine Mind. 1258 1/2 Liberty St. M. Elizabeth Anderson, Teacher, Tuesdays, Wednesdays and Thursdays, 1 to 4 p m.
- SAN FRANCISCO. Home of Truth, First, 3099 California St. Christian teaching and healing. Unity Literature.
- SAN FRANCISCO. Home of Truth, Second, 1109 Franklin St., near Geary. Christian teaching and healing. Unity Literature,
- SAN FRANCISCO. NEW CENTER OF TRUTH, 912 Fell St., Mrs. Lizzie Robe, Manager. Unity literature. Teaching and healing by correspondence only.
- SAN JOSE. Mrs. R. P. WILLIAMS, 169 North 4th St. Reading Room and Circulating Library, Open daily from 1 to 5 p. m.
- SAN JOSE. HOME OF TRUTH, 275 North Third St. Unity literature.
- VALLEJO. FRANCES J. BABCOCK, 803 Capitol St. Unity Branch Library.
- VENICE. HOME OF TRUTH AND UNITY BRANCH LIBRARY, 822 Trolleyway.
 Mrs. M. M. Hunter-Jones, teacher and healer.

COLORADO

- ASPEN. Mrs. M. L. Ross, Unity Branch Library.
- DENVER. COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave. Unity literature.
- DELTA. Unity Branch Library. Mrs. Minnie Mooney, Librarian.
- Pueblo. The Truth Center of Christian Living and Healing, 108 West 10th St. Unity literature.
- VICTOR. MRS. J. F ZELL, Gold Coin Bldg. Branch Library.

CONNECTICUT

- HARTFORD. New Thought Society. Meetings Monday afternoons at 4 o'clock, October to May, Room 106, Goodwin Bldg., Asylum St.
- NEW HAVEN. EDITH A. MARTIN, 127 Dwight St. Teacher of Practical Christianity and Healing,
- New Haven. Miss Elizabeth Quinlan, 127 Dwight St. Teacher and healer.

DISTRICT OF COLUMBIA

- WASHINGTON, D. C. DR. JOHN D. MILES, 1418 Euclid St. N. W. Divine Healing. Present or absent treatments. Persons at a distance who desire absent treatment can write or telegraph for fuller particulars.
- Washington. New Thought Center, 1517 H St. N. W., Room 19. Florence Willard Day. Manager. Christian teaching and healing; Metaphysical Library. Unity literature.
- WASHINGTON, NATIONAL NEW THOUGHT CENTER, Loan and Trust Bldg., cor. F and 9th Sts. Emma Gray and George E. Rickerts Teachers and Healers.

FLORIDA

- MERRITT, INDIAN RIVER. MISS JULIA P. HASCALL, Unity Branch Library.
- St. Petersburg. James Henry, Box 277. Humanist, Unity Branch Library. ILLINOIS

AURORA. Mrs. Ellen L. Frenyear, 302 Marion Ave., will correspond with

- anyone who has need of healing.
 CHICAGO. MRS. AUGUSTA JOHNSON, 1128 Eddy St. Unity Branch Library.
- CHICAGO. MRS. S. A. McMahon, 2374 N. Hermitage Ave.
- CHICAGO THE SARAH WILDER PRATT ROOMS, 419-420 U. S. Express Building, 87 & 89 Washington St. Harriet M. Coolidge, Teacher of the Principles of Spiritual Law. Noon-day meeting daily from 12 to 1 o'clock. Subscriptions received for Unity and Unity publications.
- CHICAGO. CHICAGO TRUTH STUDENTS, 8th floor McClurg Building, 215
 Wabash Av., Arts Crafts Institute Rooms. Meetings are held the first
 and third Wednesdays of each month, at 2 p. m.
- CHICAGO. CENTER OF DIVINE MINISTRY AND REST READING ROOM, 4237 N. Robey St. Mrs. Helen Russell Harmon, Miss Mary B. de Witt. Unity literature.
- CHICAGO. LE ROY MOORE, 5719 Madison Ave. Teacher of Christian Living and Healing.
- HINSDALE. CHICAGO TRUTH CENTER, established by Mrs. Annie Rix Militz. Classes. private lessons, treatments and advice in Christian living and healing. Unity literature.



IOWA

- MUSCATINE. UNITY BRANCH LIBRARY. 1017 Iowa Ave. Miss Freyemuth, Librarian.
- ROLFE. UNITY BRANCH LIBRARY, Mrs. W. P. Wheeler. KANSAS
- COLUMBUS. JOHN DEEM. The light of Life a speciality. John 8-12. Such as I have I freely give.—Matt 10:8.
- KANSAS CITY. GOSPEL SERVICES OF THE UNITY SOCIETY OF PRACTI-CAL CHRISTIANITY. Rev. John H. Rippe, Leader. Meetings Sundays and Thursdays at 3:00 p. m., Pythian Hall, 626 Minnesota Ave. KENTUCKY
- BELLEVUE Mrs. Mary Hoffman, Spiritual Healer. Present and absent treatment. 310 Ward Av.
- BELLEVUE. Mrs. A. M. McMahon, Unity Branch Library, 219 Center st.

MARYLAND

- BALTIMORE MRS. MARY A. BROOM, and daughter Mrs. Ophelia Dunbracce, present and absent treatments. 424 S. Patterson, Park Av.
- BALTIMORE. CHE BALTIMORE PROGRESSIVE THOUGHT CENTER, Alexander F. Jenkins President, Third floor Woman's Exchange Bldg., Charles St., meetings Thursdays at 8 p. m.

MASSACHUSETTS

- BOSTON. THE METAPHYSICAL CLUB, 30 Huntington Av. Reading rooms and many helpful meetings free to all. Unity literature.
- BOSTON. R. C. Douglass, Teacher and Healer. 687 Boylston St.,
- BOSTON. MRS. ALICE T. HOMER, 12 Albemarle Chambers, Albemarle St.

 Teacher and Healer. Lecture Friday at 11 a.m. Unity Literature.
- LYNN. Mrs. S. L. Merrill, 628 Western Av., Christian Teacher and Healer. Present or absent treatments.

MINNESOTA

- DULUTH. New Thought Center, 1419 East 3d St. Harriet R. Kramer. Leader. Headquarters for Unity Literature.
- MINNEAPOLIS. THE MINNEAPOLIS FELLOWSHIP, 3d floor Kimball Building.
 811 Nicolet Av. Sunday service, 10:45 a, m. Ruth B. Ridges, speaker.
 Unity literature.
- SPRING VALLEY. MRS. ROSE HOWE, Teacher and Healer. Teaching by correspondence. Unity Branch Library. Box 165.

 MISSOURI
- KANSAS CITY. MRS. LIZZIE C. HEAD, 4021 Holmes St. Healing, present or absent.
- KANSAS CITY. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.
- KANSAS CITY. Mrs. Charity Greenwood, 1121 Harrison St. Bell Phone Grand 2131 Y. Healer. Absent or present treatments.
- KANSAS CITY, MRS. Anna H. Ray, Christian Practitioner, 4110 Campbell St. Bell Phone, South 852. Instruction and healing by correspondence also.
- ST. LOUIS. New Thought Interpretation of the Bible, 3817 Windsor Place. Everett W. Pattison, Leader. Meetings on second and fourth Sundays of each month at 10:45 a.m.
- ST. LOUIS. SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalogzi Sts. Services every Sunday at 11 a. m., and every first and thirdTuesday at 8 p. m., (English); every Sunday at 3 p. m., and every second and fourth Thursday at 8 p. m., (German). Sunday School at 0:30 a. m. (English). H. H. Schroeder, 3537 Crittenden St., Pastor.
- ST. LOUIS. TRUTH CENTER, Henneman's Hall, 3753 Olive St. Mrs. J. C. Appel, Leader. Lectures Sunday at 10:40 a.m., and every second Friday of each month at 8 p. m
- TRENTON. MISS EDNA BEALS, 2020 Trenton Av. Unity Branch Library. Unity Literature.
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SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

Annie Rix Militz.

THE THIRD DAY

TUESDAY---THE LOVE DAY

The origin of the Anglo-Saxon name of the third day of the week is Tiwes, the fire-god of our Teutonic ancestors, the same as the war-god of the Greeks and Romans, Mars, from whose name, the French word for Tuesday is derived, that is, *Mardi*.

In the olden time the god of fire was also the god of war, of wrath, revenge and destruction, and even to-day, the astrologer enlarges upon the fighting, raging, stinging influences of the planet, Mars, although he acknowledges there is a propitious even beneficent aspect of this star that is expressed as energy, refining power, skill and zeal.

Fire symbolizes Love. The Hebrews described their God as "a consuming fire" (Deut. 4:24) and St. John said "God is love" (I John 4:8).

The primitive concept of the divine passion was based upon the belief in the reality of both good and evil, therefore Supreme love implied and included extreme hatred, and if aught opposed or disobeyed the God-love it then became God-wrath which burned with equal intensity. And in the dark days of their disobedience and sin, the children of Israel imaged only the fierce anger of their God, so suffering torment, disease and defeat until Christ came teaching a God of love in whom was no



wrath at all. The destructive nature of fire portrays the former idea of holy Love, destroying all that is not like itself—selfishness, corruption, whatever is offensive and useless. This aspect of the God-love is called hell-fire in the New Testament, "gehenna," from the garbage-burning outside the walls of the city Jerusalem. Into this were cast certain of the refuse of the city, especially from the sacrificial animals and also the dead bodies of criminals.

All application of fire by the spiritual house-holder can be compared to the workings of Love in the realm of appearances. Often we make holocausts of the things which we see should cease to cumber our earth, like old letters and relics. If there are associations of sadness, regrets, mourning and evil memories, then as the flames consume the pile, let the heart breathe, "Thus love dissipates all memory of evil," recollecting that all the happiness connected with these, is eternal and self-renewing to be finally manifest with no mixture of sin or sorrow. Again, when the dust heap is burning and the weeds from the garden, and other forms of rubbish, then our silent prayer can be of acknowledgment of the inner-fire of God's love able to destroy each false trait of character, naming them specifically.

Our pagan ancestors gave us this custom of devoting Tuesday to using the element that belonged to Mars, the god of that day. Let us devote it to the real God of all days and let every use of fire be to us symbolic of the Spirit's work of love.

Monday is wash-day, Tuesday is ironing-day. The clothes in drying have been bathed in sunshine and air, types of universal love and inspiration and as they are gathered together and sorted, the angel within whispers to us of its mission of harvesting (Matt. 13:38-39) separating the tares from the wheat.

Some garments are like conventional beliefs all stiff with pride and self-assertiveness, so needing the sprink-



ling of the gentle waters of humility, preparatory to the refining polishing work of love to round the character.

Asceticism, like a severe washing, leaves some natures dry and withered, others harsh and "scratchy" with criticism and only a new baptism of meekness and a strong and skillful application of the smoothing iron of love can make them comfortable to contact. "Thee must be dipped again" an old Quaker used to say to certain of his Christian brothers whose zeal was awry, "Thee must be dipped again!"

The flat-iron stands for the word of the Spirit, our silent voicing of Truth. As the iron presses and gives the shine, we can remember the power of love to harmonize and smooth the ways of the family. Some natures are happy and useful "rough-dry;" though blunt and out spoken, not given to conventionalities, they are clean-minded; and wise is the house-mother who knows how to be content to have such natures about, not finding fault because they do not receive the polish of which other natures are capable. Then there are those whose positiveness in truth must be established because they seem limp and weak in their self-depreciation. As some stifflystarched garment is being ironed for them, tell them of the courageous, strong Self within them, able to go forward truly and wisely. But perhaps another may be too assertive; then the skillful flat-iron of the word can round the sharp corners and gently bring to mind the unobtrusive Christ-Self that is there.

As the delicate and beautiful have their part in the harmonious home and require skillful handling with intelligence, so there are temperaments like filmy lace and silken mesh, that seem impractical and sentimental and yet have a deep rich presence which rightly appreciated would be the lasting joy of the family.

Sensitive children like woolen garments should receive considerate treatment, not scorching by injudicious counsel or untimely and excessive punishment.



Every nature and disposition in a family is represented in the garments and the consecrated worker, intent on carrying the good news will find a message to deliver with every piece that is ironed.

When building a fire, meditation upon the encouragement of the interior nature is in place. Faith in human nature may seem cold and weak and there needs to be a patient upbuilding and persistent lighting from the stores of love. Sometimes a fire will not burn because ashes lie accumulated or the flues are choked with soot. So, unforgiveness, disappointed ambitions, unrequited loves, seem to prevent inspiration and free realization and as the ashes are removed let us perceive the power of the Spirit to remove all old thoughts that interfere its currents of blessing and to burn up the soot of materialism, doubts, procrastination, impurity and impatience.

There are the lamps to be cleaned and filled. The Wise Virgins of the parable give us the clue to this work, as it is in the Spirit. The oil for their lamps (Matt. 25:4) was kept in plentiful supply so that when the bridegroom—the cosmic consciousness—came, though in a way and at a time, unlooked for, they were ready. In the regeneration, the illumination that we have within must receive daily reinforcement through prayer and communion with God and the wick of our Soul's lamp must be kept free from old accretions of deadness and obtuseness, through fasting from those material pursuits and sense-pleasures which make us forget God and fall into unlovely ways. As the globes are dusted or cleansed, think of how they represent the body which by right thought is pure and true, so that the light of the Soul is seen clearly shining through.

Love keeps the furnace of God's dwelling-house steady in its genial hospitality, tempered in its zeal, universal in its comfort. The faithful heart that is janitor



and stoker receives appreciation and honor from the mind that exalts all service to the holy place.

All in the family contribute in some way to the love and harmony that warms and cheers, from the little lad who fills the wood-box to the father, who, standing for the great Source of supply, pays the bills of gas and electricity, wood and coal.

When the heat of the day, or of the stove, or of unusual work, seems to press upon one, then is the time to realize oneself the crucible in the magic labratory of the Spirit where divine alchemy is redeeming some grossness and transmuting it into the fine gold of high and noble character. By calm co-operation with the heat, it will never overpower you, but find you vibrating evenly with it, not fainting but exhilarate, not exhausted but uplifted and inspired. This fierce influence has been called the anger of the Lord but the wrath of God is passing into myth through the knowledge of the Love which is God; and our human anger, impatience and irritability shall pass away through being lifted up into our God-self in such trying moments, so letting serenity reign supreme.

The homely tasks of ironing-day may be marked by an occasional burn upon the body while yet we are in the days of our spiritual greenness and then comes an opportunity for one of those demonstrations which in its simplicity and completeness is such a convincing proof of the power of mind. Perceiving instantly: "The flesh feels nothing—it is the mind that feels and I am Spirit and cannot be burned" is to be delivered from the pain and blister and to see wholeness and freedom in place of sores and scars. A student of Truth who kept a restaurant in San Diego, California, covered her hand with scalding potato-soup, as she was moving a kettle of it, full to the brim, from one part of the range to another. The cook and waitresses who witnessed it were filled with horror and in a panic began running for flour and



oil to assuage the burning, but the lady calmly wiped the potato off her hand, refusing their remedies with a smile. saying, "I have better medicine within me." Standing still and lifting her thoughts above her surroundings she remembered "I am Spirit, Mind, above all this and nothing shall by any means harm me," the burning-sensation wholly passed away in a few minutes. Then she looked at her hand which had became a fiery red and saw that it was beginning to blister and instantly she reasoned, "The same power that delivered me from the pain now keeps my hand from blistering" and all the redness and blistering disappeared. The afternoon of that same day she showed me the hand, as white and whole as the other, while a waitress standing by said "Yes and I saw it and it was wonderful! I am going to look into this new teaching." What a lesson was given there! It could not be forgotten soon.

"Love lightens labor" is an old maxim and how true it is many a devotee to "new thought" can testify. Weariness takes to itself wings. The hard task grows easy, the burden becomes light, as service to humanity is seen to be service to God, and that everything is an opportunity to rise above the belief in slavery, and bondage to the flesh and enter into the original, magical power of The Word, when, to speak our wish is to see even things inanimate as well as animate respond with loving eagerness, hastening to do our pleasure, as the listening winds and waves joyed in quick obedience to the voice of the Master of Love who proved by a life of perfect service "all power is given unto me in heaven and in earth."

'Tis pitiful the things by which we are rich or poor—a matter of coins, coats and carpets, a little more or less stone, or wood or paint, the fashion of a cloak or hat; like the luck of naked Indians, of whom one is proud in the possession of a glass bead or red feather, and the rest miserable in the want of it.—Emerson.



THE PRINCIPLE OF MATHEMATICS

OREA KEWNEN.

The principle of anything is that which holds in potentiality the essential All of the thing; all that may be thought, said or known of the thing, either through its practical use or through its own manifesting activity.

The Principle of Mathematics has the following qualities: Wholeness, Order, Omnipresence.

That which is Whole cannot be added to, subtracted from, nor multiplied. That which is essentially whole is perfect and unchanging, therefore reliable.

That which has Order manifests or works by a law of unfailing Wisdom. It cannot be diverted from perfectness in action. The Idea of Order holds or contains the Idea of Action either past or present.

That which is Omnipresent is at hand in its entirety in all places, at all times.

The universe is built mathematically; and it acts mathematically; from the microscopic atom to the largest system of worlds; from the minutest particle of protoplasm to the most perfect human organism.

The little child adding two and two to make four uses the Principle of Mathematics just as truly, as does the adult who works out the exact, intricate problems necessary in bridge building, tunneling, mining etc., or in conducting the large affairs of great financial enterprises.

Every intelligent being in the universe may be using the Principle of Mathematics at the same time, and it will not be exhausted nor in the least degree disturbed or less whole. And it will work just as freely for one as for all, and for all as for one. Its Order will remain perfect through all the activities of its Omnipresence.

These facts become evident to all who do even a little thinking, and they make plain the qualities of Wholeness, Order and Omnipresence of the Principle of Math-



ematics. They also make evident that all Principle is spiritual in nature.

That which is unchangeable and always whole, or perfect, is eternal.

The Principle of Mathematics is spiritual, is eternal, but it is not Spirit. It is only a way or method of Spirit. It is in the nature of God, who is Spirit, who is the One all inclusive First Principle.

In the wholeness of the Principle of Mathematics is figured forth the Oneness of the Great First Cause.

In the Order of the Principle of Mathematics is manifested divine Wisdom.

In the Omnipresence of the Principle of Mathematics, and its working equally for great or small, is revealed, in a way, the Love of the Divine Nature.

Through this understanding of what is back of mathematics intelligent, tactful parents and teachers may easily lead the minds of children to comprehend the idea of God as Principle, instead of as a "great big man way up in Heaven." And children should be taught to look for the answering of the loving omnipresent Principle which is so ready to reveal Itself and to work for them. The writer knows from experience that the young minds readily grasp these ideas, and that children so taught never say "I hate arithmetic." In fact they enjoy it as they do a game.

We have been talking about mathematics in the abstract, as Principle. When we want to talk about it or use it in the concrete we must have something to represent it, so we use certain figures. As these figures present what is *Orderly* they must come into an orderly arrangement. The image or manifestation cannot fail to repeat in some degree the Reality which it reflects.

ONE

Everything which is whole is "at one" with itself; that is, it is not something besides itself plus itself. It is simply One.



There is but one number; yet in mathematics we have number and figure, or figures. Number (One) belongs to Principle, while figure belongs to the working out or reflection of the One. We say and think One, we write it in our work thus: 1.

Two ones equal 11 or 2.

Three ones equal 111 or 3.

Four ones equal 1111 or 4.

A million trillions are simply so many ones, but for convenience we use a set of figures arranged in such an *Order* that just eight of them will express or manifest mathematics. Here are the figures:

1 2 3 4 5 6 7 0

We seem to work with ten figures as follows: 1 2 3 4 5 6 7 8 9 0, but the eight and the nine are composite. Eight is composed of two circles one above the other, and nine is composed of the first and the last figures written with the one, or straight line, descending from the circumference of the circle thus: 8, 9.

In music we have the octave very prominently brought out. The eighth note is also a repetition of the first one. The word harmony is very closely associated with music and more easily, and perfectly perhaps, than anything else, conveys to us the idea of the rythmic action of Principles or what we call Nature.

It is interesting also to note that the simple vertical line represents to our minds the Idea of One, and that the octave of that one also represents to us the Eternal Wholeness, for the circle is always, in symbol, that Idea.

In this personal plane we are in the habit of thinking and speaking of positive and negative conditions and things. And we are apt to say that the figure one, (1) represents the positive and the circle the negative or naught as we call it. That answers some purpose on its plane, but in Principle there is no duality. There is no negative. All is positive.

The going out and the return is all one action.



Giving and receiving is one. The instant involution takes place there is the return (with increase) begun. It is the same activity, and it knows not nothing. It is always something, and that something is Itself. This is true of our words masculine and feminine, whether applied to the vegetable or animal kingdom. By considering the centripetal and centrifugal forces in the planetary realm the oneness of the outgoing and returning action may be easily perceived. The One of anything cannot get beyond itself in all its going or coming forth into manifestation. The Omnipresence of the Principle of Mathematics requires of its Order the Wisdom of return.

When the personal mind of man was instructed by the Higher Wisdom in the orderly expression of the great law of Mathematics, it brought forth the seven workers or figures 1, 2, 3, 4, 5, 6, 7, with the symbol of increase (not naught) 0; and in that way echoed the seven days of creation as given in the first chapter of Genesis with the beginning of the next octave as related in the second chapter where the Living Soul was breathed into the work of the seven days. The law of increase manifesting on another plane—8. That was not duality expressing, but quite plainly the same Spirit or Principle active in progression through involution which in the nine is coming back as evolution.

There is no positive and negative in Principle. The 1 is the 0, and the 0 is the 1 in the ultimate of even existence.

Let us take this symbol of that which receives and gives back, this circle 0, and place it with the 1 and in our personal numeration we have 10; with 2, and we have 20; with 3, and we have 30; and so on. Add these so-called naughts any number of times to the somethings, and we have our own symbolism to contradict our negative idea—100,000. 2,000,000. 30,000,000, etc.

What would we do without this proclaimer of Omni-



present wholeness, even in decimals. It compels the mind to recognize the value of that which Is on the other side of the point of separation from wholeness. You may say here is a decimal without the 0, as .352; that is dodging the question for there is a denominator understood and it is 1 with three 0's. Is there not here food for thought? Can the point of separation separate from Reality? Could there be a decimal without the One and Its Wholeness?

Quite young children can grasp these ideas. Their minds readily take to symbols. They have not crystallized into the mistake of separateness.

In this consideration of our figures we have taken eight (8) as the symbol of a new cycle founded upon the creative activities which finish or *rest* in the 7, to begin with increase the upward path of the Return.

The figure nine is the second combination of the giving and receiving, the going out and returning, the involution and evolution. In it there is something more of differentiation. We might call it the harmonious reflection of the Divine Order which combines the Trinity of Spirit, Soul and Body. Nine is three times the three, and its numerical figure originates in the all-inclusive circle 0 which sends an impulse of Itself out into a radiance which still remains a part of Itself—9. There is in it the suggestion of manifestation without separation.

The following table is interesting:

```
9 x 1 equals 9 equals 3 times 3.

9 x 2 equals 18, 1 plus 8 equals 9

9 x 3 equals 27, 2 plus 7 equals 9

9 x 4 equals 36, 3 plus 6 equals 9

9 x 5 equals 45, 4 plus 5 equals 9

Inversion begins

9 x 6 equals 54, 5 plus 4 equals 9
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9 x 7 equals 63, 6 plus 3 equals 9

9 x 8 equals 72, 7 plus 2 equals 9

9 x 9 equals 81, 8 plus 1 equals 9

Soul

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9 x 10 equals 90, equals 9 plus 0 equals 9
9 x 11 equals 99 equals 18 equals 1 plus 8 equals 9
9 x 12 equals 108 equals 1 plus 8 equals 9
9 x 13 equals 117 equals 1 plus 1 plus 7 equals 9
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No matter how far the differentiation may be carried the Return to the Trinity of the Essence of Spirit remains inherent. We may call the Trinity, as does Judge T. Troward, "Life, Love and Beauty." We may claim it to be Omnipotence, Omniscience and Omnipresence, or Power, Wisdom and Love, or Father, Son and Holy Ghost, it is still the same in character and inseparable from — Wholeness which may be symbolized by One (1) and by All (0).

The Idea of Trinity is again expressed in our system of notation as follows:

Units, Tens, Hundreds, these are repeated in their group of three again and again as multiplicity increases (keeping in mind that seeming multiplicity is but repeated reflections of One.) thus:

Billions	Millions	Thousands	Units Column
1 2 3	1 2 3	1 2 3	1 2 3
Units Tens Hund.	Units Tens Hund.	Units Tens Hund.	Units Tens Hund.

Our system of counting leaves the nine and adopts another and separated combination of the 1 and the 0 (The One and the All). We seem now farther away from Wholeness, or Unity. Ten, is this paradox of separateness and Unity—10. It is a symbol of our adrift personal understanding. The one (1) holds its claim, however, to the starting place, and every time it moves to the left it gains ten times in value, thus: 1, 10, 100, 1000, so on.

This separation has brought a forgetting of the Essential Trinity. We have in ten, and its multiples, the two symbols but not the Spirit of Unity.

On the outer, personal plane Ten works with admirable order and it seems to meet in loving fashion our

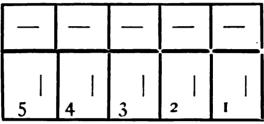


needs here of mathematical expression, but it does not give us that Something which is back of Expression—The Idea of Wholeness—it is in character the idea of multiplicity.

The following illustration has proved useful in helping children to understand the system of working by tens.

A man who determined to become rich made a box

like this. In the first division he put cents only. In the second he put only ten cents pieces. In the third only



Huns. Tens. Units

dollar bills. In the fourth only ten dollar bills. In the fifth only one hundred dollar bills. There was a slot in the top of each division, and on the front was a door with a lock, to each division. When the man had ten one cent pieces in Box 1, he got them changed into a ten cent piece and put that into Box 2. When he had ten, ten cent pieces he got them exchanged into a one dollar bill and so on; using the ten as the limit for each box.

The parent or teacher can add, subtract and multiply by using this box (It is so concrete) and the system of borrowing and of carrying will be readily comprebended.

When this is once clearly understood the work in decimals will be easy. Decimal being derived from a word meaning ten carries out the idea of a descending scale of tens on the right of the point of separation from Wholeness.

Our United States money is founded upon this system, the dollar being the unit of Wholeness. ("The almighty dollar" as the phrase goes). Its place is on the immediate left of the decimal place, and that of cents on the right of it. The dollar sign is a combination of U and S, thus: \$.



Interest in Mathematics and in the Principle back of it, may also be awakened and educated through the "Nature Studies" now so popular. All plant life is built through a wonderful and beautiful mathematical activity. Change the relationship or proportion of elements and a new growth results. Mr. Burbank has introduced to us many such "magical" changes.

The microscope reveals a veritable Fairy Land of mathematical wonders. Dissolve common salt in water. Watch a fraction of a drop dry on the microscope plate, and you will see crystals form and jump into line, so to speak, until the form of salt is re-established.

These thoughts and suggestions are presented not with the notion of expressing anything approaching a scientific essay. They are lovingly thrown out as possible helps to such parents and teachers as believe in Divine Design expressing through all manifestations. If children are led to see Order, Wisdom and Omnipresence inseparable from Wholeness, they will by a strong natural tendency grow into harmony with such Ideas, for their Spirits and Souls as well as their bodies respond in rythmic movement to the Divine Harmony of the One Great Cause—Their Father. "Suffer little children to come unto me, for of such is the Kingdom of Heaven." "And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise." Matt. 21:16.

Trust the children. Carry them as the Good Shepherd carries the lambs, in the arms of Faith and Love, close to the Great Heart which is "Life and Love and Beauty."

Thoughts are winged like thistle seeds And wind-carried, fall and breed From their heedless parents far, Where fit soil and culture are.

-Lowell.



FREEDOM

ALIDA MORSS D'ISAY.

"Ye shall know the truth and the truth shall make you free."—John 8:32.

We are free only we do not know it. We have not entered into the promised land of peace and joy and exaltation because of the bondage in which we have been held through ignorance of the Law of Being—ignorance of our true inheritance and all its privileges. We have crouched and cringed to false masters—that is we have given power and dominion to imaginary laws and suffered agonies in a servitude which really was self-imposed—only we did not know it.

Through all the past, ignorance has tyrannized the race; and we have only to cast a backward glance over its history to be assured that as ignorance was dissipated and the increasing light of knowledge shed abroad, the freedom from material conditions was established and wonderful things achieved in science, art and literature as well as in the appliances of every day living. ignorance of the possibilities of steam that compelled us to travel in ox carts and canal boats, and to wait weeks for a letter that we get now in a few hours. ignorance of the wonderful force in the air, which now operates our street-cars, and lights our cities, and can cook our meals, and in fact operate almost everything "in the heavens above or in the earth beneath or in the waters under the earth," which forced us to go about our cities in mule cars, and limited us to all sorts of primitive appliances. It was ignorance that permitted man to hold in slavery his fellow man. In this age of almost universal liberty it is impossible to conceive of the abject and cruel servitude of the dark ages. From many a tribe and people besides the Jews whom Moses led out of Egypt has come the bitter cry, "Lead us out of bondage." But today personal freedom has come to be recognized as the



inherent right of every human being. This personal liberty is a glorious advancement for the race and we rejoice in its prevalence, yet is it only symbolic of a greater liberty more fruitful with blessings. Infinitely worse than that of personal slavery is the bondage of the higher self to the lower, the real to the unreal, the spiritual to the carnal; and it is from this slavery the race seeks to be delivered. Yes, with groanings which can not be uttered has the heart of man yearned for the day when he should cease to be a victim of suffering and a martyr to conditions. Yet his emancipation was proclaimed in the very dawn of the Christian era when Jesus declared, "Ye shall know the truth and the truth shall make you free."

The proclamation of Abraham Lincoln which emancipated four million slaves was heralded as one of the grandest documents of modern times; but the message given by the One who was himself incarnate truth was of far greater import, for it embraced the whole human race proclaiming its emancipation from the thraldom of a belief in evil and its dominion over man.

The very word freedom has signified so much to humanity that it has been the inspiring cry of many a hard fought battle field. To gain it nations have engaged in long and bloody wars and individuals have suffered privations and misery, and braved every danger. This freedom for which blood and treasure have been so freely offered and suffering endured, and of which poets have so beautifully sung, is "exemption from the power and control of another," the right to choose and control one's own course of action, be that one an individual or a nation; and to call no man master. But the emancipation proclaimed by Jesus signified infinitely more to the race, for it meant its deliverance from the bondage of sin and all its consequent suffering, and the entering into that "liberty wherewith Christ hath made us free."

There is a common saying, that such an one is a

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slave to his passions, another to his pride, or to his temper, or to the drink habit, or to his business, or to the love of society and pleasure; the marks of servitude are so patent on many of us there is no mistaking our servitude or our master. But many who are not under the yoke of the drink habit or gambling, or social dissipation or other similar tyrannies are still in bondage and held by chains as binding, and will continue to be so until their attention is directed to the within, to the forces working in their mentality or consciousness; and gain some understanding of the Law of Being—the Principle governing all things.

Through all the ages there have been those here and there who have recognized the eternal verities, and used the unseen but real forces in a way that resulted in so called miracles, and the multitudes have wondered and applauded, or ridiculed and persecuted as the humor of the age might be. But this knowledge and power revealed to the few in the past is fast becoming the inheritance of all, as a fuller revelation of spiritual truth is being given to man.

Some years ago before I began the study of Christian Science and Unity teachings, I wrote an article entitled "Mental Mosaics." Lying in a hammock under the trees one summer evening and indulging in musings and meditations, in some way my own attention was directed to the thoughts which flitted through my brain. I had no knowledge then of the value or power of the thought force; my thoughts simply rambled at their own sweet will and as I watched their erratic flights "from the most trivial trifles of life to the profoundest mysteries of existence," I was startled and amused, and gave expression to that which had been revealed.

Since then, and with the aid of a larger knowledge acquired from the study of metaphysical healing, I have been able to more critically analyze the working forces of the within. To those who have never done so it would



probably be a great awakening. There would be revealed to most people who made the investigation the presence in consciousness of a great and cruel tyrant—fear. For who does not cringe to some fear? One may not be conscious of this servitude, but if search is made there is sure to be found lurking in consciousness a fear of something. It may be fear of the weather, fear of taking cold, fear of accident, fear of this or that special disease, fear of public opinion, of failure in business, of poverty, of old age, of death. Not all of us are afraid of all these things, but all of us fear one or several of them. We fear for ourselves, we fear for our children, we fear for our friends. "Fear makes cowards of us all." Did ever master have so many slaves?

Watching my consciousness closely during a slow convalescence-prolonged no doubt through fear held by myself and others-I discovered I was in bondage to fear of my own thoughts and to those held by others toward me. It seemed really ludicrous afterwards when I recalled how frightened and nervous I would become when I discovered that an adverse or depressing thought had even so much as intruded itself into a niche of my mentality, or when I felt that others were holding negative thoughts toward me. Suddenly it was revealed to me that this was only another form of bondage to fear. So insidiously had it usurped its power that I had failed to recognize my slavery. Yielding to the fear of my own thought or that of another was practically denying the power of Divine Love to dissolve the bonds which thus fettered me. For surely Infinite Love could not be omnipotent if unable to destroy the effect of an adverse thought in my own consciousness or in that of another. Is not this the true forgiveness promised us? Would it be complete if the thought or "secret sin" was not included in the cleansing? And according as the spiritual cleanses the mental so does that purity and wholeness



manifest in the physical. Through faith in this cleansing power are we redeemed.

To be sure thoughts of an adverse, impure, selfish or negative character should not be indulged in nor permitted to abide in the consciousness. All who have studied the workings of the mental machinery in man, know that there is a higher power than thought itself, which can and does direct thought. There surely is a power-call it what we may-enthroned in the mental kingdom which welcomes or repels, receives or dismisses as it chooses the thoughts which introduce themselves into our consciousness. And this directive force is responsible not for the thought which knocks for entrance but for those allowed to abide. We must watch therefore as well as pray, denying away the weak, negative selfish thought, and allowing to remain only the strong pure unlifting thought. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." And with all other adverse thoughts must be dismissed that of fear, else our freedom is not established.

And when we have been emancipated from slavery to ignorance, fear, selfishness, pride and greed we shall be free indeed, for will that not also include freedom from sin, sickness and suffering of every kind?

And what is it that Jesus says can make us free? The Truth. And what is Truth?

Ah, how that question has resounded down the ages! And how varied the answers and interpretations! But simply and unquestionably is it not that which can be demonstrated? Problems worked out in accordance with rules given for their solution prove the rules to be correct, and are always found infallible when strictly complied with. And has it not been undeniably demonstrated that ignorance and fear and selfishness, through the bond-



age in which man has been held by them, have produced sickness and suffering and sorrow? And likewise it is being demonstrated that as the Truth of Being-the law of Spirit and man's relation to that law and his place in the Spiritual kingdom—is being understood, grasped and applied, is man being set free from the dominion of those oppressors, sin, sickness and sorrow. only after a prolonged and abject enslavement to their most arbitrary control that one can fully appreciate the joy of freedom. To be so weakened that your freedom even of movement and action is denied you, to feel desires and aspirations to be useful, "to do things," to help others; and to feel the intense longing to be in touch with the beautiful manifestations of life all around vou, and to know you could do all this if the body which had heretofore served you so well would only still be responsive to your dictation, but is not, is a bondage of the higher self to the lower, of such suffering and torture that one can not conceive of the agony unless it is experienced. And then again, to know the jov of restored activity, the power of expressing desire in a thousand sweet and pleasant ways. Oh, it is a freedom that inspires us with the song of the lark. And even if the voice does not always "utter the thoughts that arise," the song of the soul is praise, praise, praise His Holv Name for the deliverance. And like the bird we feel the joy of flight from the narrow confines of material limitations and environment, out into the freedom of the more abundant life promised us by the Great Deliverer, who said, "I am come that ye might have life, and that ye might have it more abundantly."

I HEAR men speak continually of going to a "better world," rather than of its coming to them; but in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only of another government coming into this, which will constitute it a world indeed—new heavens and a new earth: "Thy kingdom will be done on earth as it is in heaven."—John Ruskin.



PROSPERITY AND SUCCESS

Extracts from an Address before the Unity Society of Kansas City, given by

MRS. SOPHA VAN MARTER.

We find that there are certain laws which govern all things and conditions. There are laws of music, mathematics, health, happiness, etc., and there must, therefore, be some law governing prosperity. And if we are to demonstrate prosperity we must first learn the law, that we may work in accordance with it.

Jesus Christ was the greatest teacher and demonstrator of this law of prosperity. He told his followers that they were to seek first the Kingdom of Heaven, not some place in some other planet away off somewhere, but within themselves; that they had within them all resources, and they must unfold their capacity. This was the first step in demonstrating prosperity, the recognition and seeking the Kingdom of Heaven within, as the source of all, and upon which we may draw for whatever we may desire. Then he tried to illustrate and demonstrate the law to them by multiplying the loaves and fishes, and by turning the water into wine-better wine than they had had before—and by finding the gold in the fishes mouth; and by the great draught of fishes when they cast their net on the right side. And so we manifest in proportion as we become more and more spiritual and put into practice this law.

Jesus said "lay up for yourselves, treasures in Heaven where moth and rust do not corrupt." Yes, but where is Heaven? Jesus said, "The Kingdom of Heaven is within you." So we are to open up our own higher, or spiritual consciousness, knowing that therein is our treasure, or supply. Christ again is our example in this for in II Cor. 6:10 we read "As poor, yet making many rich; as having nothing, and yet possessing all things," and again in II Cor. 8:9 "That though he was



rich, yet for your sakes he became poor that ye through his poverty might become rich."

You ask, then, why do we, who know this law, not demonstrate for ourselves large fortunes, etc. By way of illustration I would call your attention to the electric light plant. There must be some one at the power house in touch with the machinery which produces the electricity so that he may turn on the current that we may receive the light. So we stand in touch with the power house and turn on the current that you may receive the light, or benefit.

In every large law firm, there is an attorney who appears in the foreground before the people, and also one who stands in the backgound, or a counselor to whom the attorney may go for counsel. Here we take the part of the attorney, and we go into counsel with the great Counselor, that we may bring to you his message.

What we want is spiritual enlightenment and wisdom. All ability is based on spiritual understanding.

Prentice Mulford said, "The man of success is the man possessed of the greatest spiritual understanding, and every great fortune comes of superior and truly spiritual power." Do you want the wealthy to divide with you? Jesus called those "foolish virgins" who wanted others to divide. He taught that you must have oil in your own lamps. Know that you have an abundant supply within yourself. Wanting the rich to divide is simply covetousness. It is the thing that will keep you poor.

Several years ago when I was in Edinborough I wandered into one of their churches. I do not have any idea that the clergyman was a student of New Thought, but he was a Greek scholar. (Edinborough is called the Modern Venice). He gave out his text, "Let your conversation be without covetousness; and be content with such things as ye have."—Heb. 13:15. Do you think he told these good Scotch people to be content with their



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little cottages? Oh no, not a bit of it. He took his Greek Testament and translated direct from the Greek language and it read, "Be ye conscious that ye have contained within yourselves, all capacity," and then he went on to explain that by coveting other people's things or gifts, we would only be hanging onto our little tree things which would deaden the life within ourselves. And this is what is meant when we say that we must be conscious that we can create from within ourselves the things which we need; that we do not need the things from the outside, but that they come from within.

We want then, like Solomon, to pray for wisdom. We must use our own minds. When you get into the fulness of spiritual consciousness you cannot get away from prosperity. Read Deut. 28:11-15. Prosperity is a manifestation of superior ability, and ability comes from God, the Divine Mind. Covetousness does not bring forth prosperity.

When we are awakened to spiritual consciousness we realize that we want to seek earnestly the best gifts, and when the spiritual side of our being has begun to come forth, we must go from glory to glory, from prosperity to prosperity. We cannot ask too much. Ask more. "Hitherto you have asked nothing."

If we, as healers of the sick, must work to get rid of the sin or shortcoming, the "missing of the mark" back of the sickness, so in the study of the law of prosperity, we must work to get rid of the sin back of the poverty.

In demonstrating we must first recognize that there are constructive and destructive thoughts, and that negative thoughts have their influence as well as harmonious thoughts. Under the heading of destructive thoughts comes criticism. We cannot criticise the methods of the wealthy. Just leave them to God and bless them. Every time you say grafters, or criticise the rich, you set in motion that law which locks the door to your own pros-

perity. Neither can we demonstrate health by seeing poverty.

We must see only and treat only for abundance everywhere. We can go with things, or without them, but we must never go against them if we would succeed and be prosperous. Hold thoughts of harmony and loving relationship with everything and everybody. Say "There is no poverty, for all the earth is full of the glory and riches of the Lord."

In the law of vibration we know that a word spoken in the silence, as well as aloud, produces an effect. Then know that God is the infallible Source. Speak the word and constantly affirm it. Never say, "If John Jones, or William Smith, or somebody else would pay me, I would have plenty." Say firmly, and believing, "My expectation is from God, and all the ideas of God (that is all people) are channels of supply to me," and whatever you may be doing always say "I am doing this for God," or "as unto the Lord," whether it be ruling a kingdom, or even if it is factory work, or washing dishes. Remember that we are at-one with whatever we declare ourselves in unison with. There is an abundance of supply to satisfy all our highest aspirations, and we are justified in having all that can bless us and be helpful to us in any way. The individual man is lord over all his circumstances.

The successful man puts his thoughts into his work. Circumstances and other men cannot hinder him. When we are in the right mind all things work together. "The King's heart is in the hands of the Lord, and he turneth it like the rivers of water, whithersoever he will." All our circumstances begin to move in the right direction as soon as we take the right attitude.

Then to succeed we must first have no destructive thoughts, no ciriticism. Second we must have our ideal. Live with an object in view, and measure up to your ideal. Use your imagination. Visualize. See it as al-



ready done. Do not think I mean idle dreaming. I mean definite, persistent work. It cannot be done by random thinking. You must develop an "equilibrium of understanding." That which makes the successful man is steadfast, invincible concentration and determination.

In Everybody's Magazine, some time ago, was published an interview between a reporter and Henry M. Flagler, the Standard Oil multi-millionaire, in which the secret of the latter's success was brought out, which was his power to see a thing in its completeness. During the conversatin the following dialogue took place in regard to the success of a railroad which Mr. Flagler had promoted:

"Did you actually vision to yourself the whole thing? I mean, did you, or could you, really close your eyes and see the tracks? and the trains running? and hear the whistles blowing? did you go as far as that?"

"Yes."

"How clearly?"

"Very clearly."

The difficulty and danger does not lie in the external conditions of things and circumstances, but in the thought attitude which you hold toward them. There must be no waste of energy upon grumblings or resentment against any individuals. In fact there must be an attitude of absolute satisfaction. Then say "I do everything I do this day, with this certain intention and expectation;" and declare that everything is working to bring it about, and you will receive satisfaction. "Satisfaction, full, complete."

What is satisfaction? I do not mean you shall be satisfied with the limited consciousness in which you are living. Make your picture of what you want to be, and then live up to it and make it real. The men of success in this world have been men who started with but little or no means and who had the fewest advantages; for in-



stance, Andrew Carnegie came to America a poor Scotch boy, and his mother, after they arrived, used to bind shoes to help support the family.

Harriman was one of six children of a poor clergyman, whose salary was but \$200.00 per year.

Sir Thomas Lipton, when a young bov came to America, and when he landed he had just twenty-five cents in his pocket. He was the first one on deck the morning they landed, the first to see the shore, and was the first one to land. He could see two hotels near and went direct to one of them, asking how much they would give him for each guest that he would bring them. They told him 25 cents. He rushed back to the boat, made himself useful by helping his fellow passengers, and took enough of them with him to completely fill the first hotel. He then went back, and got enough to fill the other hotel. This was his financial start in life.

Turner, the great artist, whose father was a barber in the slums of London, had no early advantages, yet around his pictures in the gallery you will always find a crowd, and someone has said, if you will come back five hundred years from now, you will still find a crowd there.

All of these were men with almost no education and no early advantages or favorable circumstances. They carved their own circumstances, and they are men who have made their mark in the world.

If you are in need of anything, you can have it through starting the right thoughts, but you must start them on a high plane. Mind attracts or repels, and by understanding the law you can have whatever you rightly construct. You cannot have it by random thinking. There is a law of right thinking by which it is possible to bring right results. There is a power that will bring us our own if we put ourselves in line with the one omnipresent good. We must enter into the spiritual consciousness that sends out the right vibrations.



Get into the One Mind and rest in the Absolute, and say "All thine is mine." Let us think abundance, and trust God for our temporal things. Say "The Kingdom of God, the power and almightiness of God is demonstrating success in all my affairs." If you hold the thoughts that you have taken God into your affairs you will be successful, for there is a great All-Penetrating Spirit-Substance waiting to be formed through your word.

A little incident in the life of Mme. Tetrazzini illustrates how this law is set in motion, and her attainment shows the result.

A friend of mine once heard her in a small theater in London when she was a poor struggling beginner, with shoes run down at the heel, and second hand gowns that were too large for her. After the performance this friend sought and obtained an interview with her, and in answer to words of encouragement she clenched her little fists and stamped her little foot, with its worn out shoe, and said "I can and I will succeed." And it was through holding this attitude constantly, not letting go of it for one instant, that she was enabled to attain her present success.

I tell you if the Kingdom of God is set up in a man's mind, it makes him a wonderful sovereign over all his circumstances, and can make him master of his surroundings. If you are at one with, and acknowledge the power of God, all things will be possible unto you. "Eye hath not seen, nor ear hath not heard, neither hath it entered into man's mind, the things which God hath prepared." There are abilities in your own mind which will come forth as you rely implicitly on the one and Only Mind. But you must get still. Still the outer self. Outward appearances have nothing to do with the reality.

Concentrate on life, love and wisdom, and you will have all abundance, and much more than you can ask or



think, when you realize the conscious presence of the Infinite within.

The great struggle is to get still from the outward and seeming. "Therefore be silent, oh all flesh, for the Lord Jehovah is raised up in his holy habitation."

It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. "I am come," he said, "that ye might have life, and that ye might have it more abundantly." And that he meant literal life—literal, spiritual and eternal life—is clear from the whole course of his teaching and acting.

He himself assures me, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do I not now discern the deeper meaning in "Jesus Christ whom thou has sent"? Do I not better understand with what vision and rapture the profundest of the disciples exclaims, "The Son of God is come, and hath given us an understanding that we might know him that is true."—Henry Drummond.

Thou must be true thyself,

If thou the truth wouldst teach;
Thy soul must overflow, if thou

Another's soul wouldst reach;
It needs the overflowing heart

To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

-Horatius Bonas.





(Extracts from Talks in Unity Auditorium, Kansas City, Mo.)

THE RESURRECTION AND THE LIFE

The one central fact of all existence is I. All things revolve around I. The resurrection which we are all striving to attain must come through the power in I. Jesus, in the consciousness of the Christ, said, "I am the Resurrection and the Life." The I in man includes all the potentialities of Being. Every time we say I, we mention Being itself. The "image and likeness" man is I AM. When Jesus said I AM, he comprehended more than the average man comprehends, because he said, "It is not I (the personal) but the Father within me." This large comprehension of the real character of the I is the result of a broader understanding, and appropriation of the powers that enter in to the omnipresent Principle of Being. The knowledge that God is omnipresent in all his Being raises man to the same place in consciousness that Jesus Christ attained. When we use I AM with this understanding, we touch the great fountain of life, and can say to our thought-world, which includes the mentality and the body, "I am the Resurrection and the Life."

Those who understand the creative power of the mind are careful as to the character of the ideas they hold, knowing as they do that every thought makes a mental picture which eventually becomes visible; so we should be wise in the choice of the ideas which we admit

into this creative mind of ours. With the force of this law constantly before them, metaphysicians lay down a rule that they will think only the things that are true and good in order that they may come into that kind of a creation. We find, however, that our minds have been carrying forward this creative process ever since we began existence, and have built for us many conditions in the subconscious and the conscious realms that we must transform. Paul saw this when he said, "Be ye transformed by the renewing of your mind." If we make our minds new, the fruit thereof cannot help being like unto it.

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Man thought he could use this creative power of the mind without the guiding light of God, and in his ignorance, he brought about inharmony in mind and body that resulted in disruption. This he called death. The idea death then became a thought in human consciousness and created its forms. Dr. Parker of New York says he has discovered death microbes, and that they enter in and finish the work which disease has begun. These are evidently the creations of man's ignorant thought, and must be met on the mental plane and transformed. This is where all things are renewed and brought into form and harmony with our true ideals. God planted in us Life, and there was no thought of death in it. plainly stated in the Scripture that death came into man's world through ignorance and that it must go out through understanding and obedience.

Before we begin the work of re-creation, we should understand the character of the falsities that have gotten in to our world. Death, for instance, has for us more terror than is its due, because we do not understand it. When people die they are so utterly lost to us that we associate the condition with annihilation.

Philosophers have long contended that death and sleep were analogous. Even the poets say that death



and sleep are brothers. None of them really know just what it is, nor can they tell when a person is dead until absolute dissolution of the body takes place. Something falls into inactivity—a great inertia sets in, and man refuses to longer act with his usual energy. So long as man wills to live, he lives, and when that will lets go, he falls into a state of negation which is almost identical with sleep.

Now let us turn to the Scriptures and see what light they throw upon this subject, "Asa in his disease sought not to the Lord but to the physicians, and Asa slept with his fathers." "David slept with his fathers" and this is written of nearly all those whose finished history appears in the Old Testament. In the New Testament the evidence of this meaning of the condition is still stronger. Stephen, when he was stoned "fell asleep." Jesus said Lazarus was asleep, and that he would go and awaken him; of Jairus daughter, "She is not dead, but sleepeth." In the conversation that occurred between Jesus and his disciples before the raising of Lazarus this analogy between death and sleep was strongly emphasized by Jesus. What seemed to them death was to Jesus very deep sleep out of which man could be awakened. He said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of his sleep." Jesus spake of his death but they thought that he had spoken of taking rest in sleep. Then said he unto them plainly, "Lazarus is dead." This then is the real character of death, and when man understands about the mind it is revealed to him that death is a state of mental inertia and it comes to man only because he does not understand and use the law of his being. Doing away with the friction of life in the fuller understanding of what life is and how to balance all the forces through wise expenditure, will eliminate all necessity for the rest called death.

We must take into account the conservation of force in life. Man dissipates his energy through ignorance.



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The body is the fruit of his thought, and yet he destroys it, and that is where the tragedy is. What is the remedy? Spiritual understanding. We must know that there is no necessity for falling asleep or letting the Temple go to ruins. If the mind lets go, the Temple falls to ashes. We know this is not right. Something in our hearts intuitively rebels against this destruction. There should be perpetuation of body, a perfect expression, a fulfillment of all desires in a perfect body and its Temple.

We are told by Paul that death is an enemy and that it came into the world by sin. What is sin? Failure to know the law and keep it.

We must "put on Christ" to overcome sin and death. Jesus demonstrated the way out of this hypnotic state. The race is hypnotized with the belief that it is necessary to die and it tries to make the best of things by holding that it is the way to a higher life. This is a fallacy. If the underlying principle is true that man creates, if conditions are the result of his thought, then it is not true that man is going to reap some great good through ignorance. Let us put away the thought that through this great error we can attain good. What we need to do is to get hold of our forces. Men waste energy through sense gratification without wisdom; the lust of the eye and ear, but especially of feeling.

Through the five senses man has dissipated the energy that should go to sustain the body. It is sometimes said of certain people that they worked themselves to death. Physiologists say that every movement of the body is accompanied by an explosion of energy in the tissues. Man has the power within him to throw back this energy into his system and use it again. Therefore every movement should increase our power, and if we knew how to conserve our energy we would grow stronger and stronger with every act. We would feel more like work at night than when we begun in the morning.



But men give up to the senses, especially sexuality, and waste in sensation the forces of the body. The way out of this ignorance is through I AM. Man must not give up expecting that something outside of himself will save him. He must stop all desire for external sensation, and know that the only pleasure is to do the will of God. No man ever yet got real pleasure and satisfaction from the senses. The effort to do so always leads to dust and ashes, depletion and a falling asleep.

The whole creation groans waiting for the redemption of their bodies. Jesus gave us the one and only way to redemption, which is to incorporate the great I am into consciousness. Make the resolve that you will be master. Do not look away off for help; you will never find it outside of your own consciousness. God's power must be incorporated in your consciousness and you must understand how it works and work with it. Through thought you must work the Truth into every part of your Temple. This is easy, but it requires attention and persistence. The body requires spiritual quickening, because it carries on a line of action beyond the realm of conscious thinking. If I live in a Temple which belongs to me I should know what is going on in it.

The condition of man after death is highly problematical to those who live in the sense-consciousness. If death is a falling asleep, as our highest authorities say, the probabilities are that the sleeper dreams. You can't tell what you are going to dream. "But in that sleep of death what dreams may come must make us pause."

We do know this, that life is. Let us cling to the consciousness of life, and hold everybody in the understanding of the statement of Jesus Christ, "I am the Resurrection and the Life."

Those who sleep are not complete as we are. This is the place, this is the hour, this is the Day of Resurrection. This is the day of salvation. If you want to rise out of sense-consciousness, get down into your inner



life and proclaim to every part of the body, "I am the Resurrection and the Life." In this way, you will get a broader comprehension of I AM. You will find that it is more than the little personal I. When man comes into consciousness of I AM he will come unto the unity of all Life and the presence and power of Spirit. I AM is the center and circumference of life. Take, in your overcoming, that great statement of Jesus Christ, "I am the resurrection and the life."

If thou seek this or that, and wouldst be here or there, the better to enjoy thine own profit and pleasure, thou shalt never be at peace, nor free from trouble of mind. For in every case somewhat will be wanting, and in every place there will be someone to cross thee. No place availeth if the spirit of fervor be wanting, neither shall that peace long continue which is sought from without. If the state of thy heart be destitute of a true foundation—that is, if thou stand not steadfast in me—thou mayest change, but not better thyself. For when occasion ariseth and is laid hold of, thou wilt find that which thou didst flee from, and yet more.—Thomas A. Kenpis.

"A man is not really cured until his character is changed, until he has substituted peace, love and courage for fear, worry, sin. Physical disease is often only a symptom of deeper distresses of the personality growing out of sin and selfishness, and such physical disease cannot be permanently cured until the deep underlying cause is removed. All these things are within the gift of religion, and religion alone."

There is a remedy for every wrong and satisfaction for every soul.—Emerson.

[&]quot;Life, and all that speaks of it, is lovely."



Lesson 4. April 24.

WARNING AND INVITATION,-Matt. 11:20-30.

- 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.
- 21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.
- 22. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.
- 23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.
- 24. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- 25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:
 - 26. yea, Father, for so it was well-pleasing in thy sight.
- 27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.
- 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.
- 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.
 - 30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—Come unto me, all ye that labor and are heavy laden and I will give you rest.—Matt. 11:28.

Doubt and indifference are worse than positive wrong, according to the teaching of Jesus in this lesson, and in other places he emphasizes the necessity of being positive and definite.

Also that the worldly people (Tyre and Sidon) will fare better than the religiously bigoted and unreceptive in the day of judgment.

Jesus was strikingly progressive—he scored the old Jews for their conservatism, and showed them that by their narrowness they were closing the door to the great Messianic influx of which he was the forerunner.

The greatest of poets wrote:

"There is a tide in the affairs of men Which taken at the flood leads on to fortune; Omitted, all the voyage of their life Is bound in shallows and in miseries."

This is true of both the individual and the race.

Jesus was the herald of a mighty spiritual tide which is lifting the whole race to new and much higher standards of civilization. He was the mouth piece of Jehovah and his announcement of the New Kingdom was authoritative. His followers expected it to be set up at once, not understanding the mental changes necessary before men could enter into it, but Jesus told them that no man could tell the day nor the hour, but the Father only.

But the "shallows and miseries" of those who do not change from the old to the new, who refuse to believe and repent! These are the cities, or opposing mind—groups, that will fall short when the finer forces of the new race consciousness are ushered in. This time will be to them a great day of judgment in which they will either come up higher or be swept aside by the mighty flood of spiritual life.



These things are hid from the worldly wise and prudent and revealed unto "babes in Christ."

How strained the mental atmosphere of the New Jerusalem would be if all the intellectually wise people of the earth could enter and bring their wisdom with them. We should be thankful that this is not to be, that it is those of simple, childlike, receptive minds who come into the understanding of the easy, natural principles governing life.

The Christ message to the brain-burdened is "Come unto me and I will give you rest." Do not try to unravel the skein of life with your fingers of sense, but let go and enter into the meek and lowly Spirit of Jesus and you will "find rest unto your souls."

Lesson 5. May 1.

TWO SABBATH INCIDENTS.—Matt. 12:1-14.

- 1. At that season Jesus went on the sabbath day through the fields of grain; and his disciples were hungry, and began to pluck ears of grain, and to eat.
- 2. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.
- 3. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;
- 4. how he entered into the house of God, and did eat the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?
- 5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?
- 6. But I say unto you, that one greater than the temple is here.
- 7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.
 - 8. For the Son of man is lord of the sabbath.
 - 9. And he departed thence, and went into their synagogue:
- 10. and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.



- 11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
- 13. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.
- 13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.
- 14. But the Pharisees went out, and took counsel against him, how they might destroy him.

GOLDEN TEXT—I will have mercy and not sacrifice.—Matt. 12:7.

To those who live in the external life the institution of the Sabbath day is a great blessing. Among all peoples similar rest days have been instituted, and history shows that Moses was not the originator of the system: it began with the race. The observance of a weekly restday is now very widely held to have a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among Jews, Christians, Mohammedans, Chinese, and some of the so-called pagan nations, amply supports this view. It has also been found by experience that one day in seven is the right proportion. During the French Revolution, when the decade was substituted for the week, and each tenth day devoted to rest, it was found insufficient. Moses borrowed the usage from the Babylonian civilization, as recently discovered cuneiform tablets record the institution of a seventh day of holy rest.

There is a reason for this universal rest-day being the seventh. It is based in the creative law, and all nature is under its dominion. Seven emanations, or "words" of God are perative in the natural world. They are: Wisdom, Life, Love, Power, Substance, Strength, and Order. All nature is keyed to this scale. The seven colors of the spectrum, the seven notes of music, the seven physical senses of man (two not uni-



versally developed), are all emanations of these mystical Words of Being. When man studies and masters thought he discerns the relation between the various manifestations and the "words" from which they arise. To illustrate: When the word Life is repeated in the mind a vibration is sent out whose color is red, in the musical scale it is do, and its substance is acid, so each "word" has its effect upon the seven fundamental planes of the natural world, and when man learns to use words in right relation, he has the key to all creative processes and can, at will, change not only his own body, but also all the natural forces operative everywhere. It is through this law that the race has, by ignorant thoughts and words, interfered with the natural harmony-producing cyclones, drouths, floods, etc. Power over these violent conditions is within man; as evidenced by Jesus stilling the storm by his word of command.

But man is not exercising his dominion for various reasons, one of which is his tendency to reverence and observe the letter of the law instead of the spirit. Jesus observed the Sabbath, but it had become burdened with this worship of the letter, and had a multitude of ridiculous prohibitions and external formalities, from which he rescued it by his bold freedom and disregard of manmade laws.

The Sabbath was instituted for man, not man for the Sabbath. It is lawful to do good on the Sabbath, whether it be preaching in the pulpit or practising in good works. Luther said, "Keep it holy for its use's sake both to body and soul, but if anywhere the day is made holy for the mere day's sake, if anywhere anyone sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."



Lesson 6. May 8.

TEMPERANCE LESSON.—Prov. 23:29-35.

29. Who hath woe? who hath sorrow? who hath contentions?

Who hath complaining? who hath wounds without cause?

Who hath redness of eyes?

- 30. They that tarry long at the wine;
 They that go to seek out mixed wine.
- 31. Look not thou upon the wine when it is red, When it giveth its colour in the cup, When it goeth down smoothly:
- 32. At the last it biteth like a serpent, And stingeth like an adder.
- 33. Thine eyes shall behold strange things,
 And thy heart shall utter perverse things.
- 34. Yea, thou shalt be as he that lieth down in the midst of the sea,
 - Or as he that lieth upon the top of a mast.
- 35. They have stricken me, shalt thou say, and I was not hurt;

They have beaten me, and I felt it not: When, shall I awake? I will seek it yet again.

GOLDEN TEXT—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

A number of young men were one day sitting round the fire of the waiting room of an English railroad, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room a minister, who hearing what the young men were saying, stepped up to the policeman and said, "Pray sir, what have you to say about temperance?" "Well," replied the policeman, "all I have to say is that I never took a teetotaler to York Castle Prison in my life, nor to Wakefield House of Correction, either."

Every police officer in the world could doubtless testify likewise, yet saloons are licensed nearly everywhere everyday. Why is it that men are making so



cants, and opening doors in the most public places where men, women and even children can get the poison that brings upon them the woes and sorrows of the drunkard? Mammon can answer this question. The money god is in invisible attendance at every city council and dictates the votes.

But the enormity of this crime is at last getting the attention of fathers and mothers. They are beginning to realize that a traffic that brings such dire results upon their children should not be tolerated and a great wave of suppression is sweeping over the land. The liquor traffic is doomed and with the eradication of the saloon will go one great avenue of sense culture and dominance.

Alcohol stimulates the appetite and those who drink also eat to excess. Wine drinking and meat eating go hand in hand. "Be not among wine-bibbers; among riotous eaters of flesh." Strong drink stimulates the animal in man and the beast appears instead of the angel.

But the removal of the saloon will not wholly solve the problem. There is a demand in man for stimulant and he will find it in some other material element unless he is educated in the right way. This education begins the moment he is shown the dominion of the spiritual over the animal and the necessity of maintaining this dominion. A teacher once gave a lesson on the power of spiritual man to one who was a slave to tobacco. He afterward told how he sat down smoking in a park and laid his cigar in front of him and talked to it. He said "So I am your slave? You cause me to be nervous and filthy; vou are slowly filling my system with a poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, the Son of God, come to this abject servitude? No! henceforth I am master and I now crush you and your power out of my life!" With this declama-



tion he threw the cigar on the ground and crushed it with his heel, and he never smoked again, nor had any desire to smoke.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his word. Let there be a clear understanding that man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besitting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands and will reform the most hopeless case when faithfully applied either by the individual for himself, or with the help of a spiritual healer.

Lesson 7, May 15.

GROWING HATRED TO JESUS.—Matt. 12:22-32, 38-42.

- 22. Then was brought unto him a demoniac, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.
- 23. And all the multitudes were amazed, and said, Can this be the son of David?
- 24. But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons.
- 25. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
- 26. and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?
- 27. And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.
- 28. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.
 - 29. Or how can one enter into the house of the strong



man, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

- 30. He that is not with me is against me; and he that gathereth not with me scattereth.
- 31. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.
- 32. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.
- 38. Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee.
- 39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet:
- 40. for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.
- 41. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here.
- 42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

GOLDEN TEXT—He that is not with me is against me; and he that gathereth not with me scattereth abroad.—Matt. 12:30.

Jesus healed one possessed with a devil, blind and dumb. The simple minded folk were "amazed," but the "wiseacres," the Pharisees, who always had an explanation for everything, said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils."

The Pharisees were the religiously educated of Jesus' day, and to their minds all who claimed to do the works of the Lord were spurious unless they were members of their cult. No matter how good the work, the Pharisee always attributes it to an evil power. In this day similar charges are brought against those who



are healing independently. The Pharisee looks wise and cautiously whispers to the new convert, "Be careful of the counterfeit—your healer is a mesmerist."

Jesus met this charge with the effective argument that Satan would not fight against himself; also that the fact that one can do spiritual healing shows that he has the power of the strong man.

Jesus said that this charge that good was done by evil, was blasphemy, and that it was the sin against the Holy Spirit, which could not be forgiven.

It is a very serious matter to attribute good works to evil sources because it betrays a deplorable lack of understanding of Truth. We should recognize and acknowledge the good wherever it is manifest. If we see evil in good works it is proof that we have evil in our minds, and we cannot be wholly purified until we cast it out.

Those who ask for an outward demonstration or "sign" of the power of Truth are in a mixed or adulterated state of mind and all the signs in the world would not convince them. Such people are mentally "adverse," like Jonah, and they materialize and bury in earthly thoughts the Ideal Man.

The "Queen of the South" is subconscious mind, which is awakened when the wisdom of the Spirit begins its work in the consciousness. This awakening stirs up both the good and the evil thoughts in man and he must choose or judge them, not by intellectual wisdom (Solomon) but by that "greater than Solomon," the Son of God.

The greatest part of what we say and do is really unnecessary. If a man takes this to heart he will have more leisure and less uneasiness.—Marcus Aurelius Antoninus.

They never sought in vain that sought the Lord aright.—Burns.



THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing
EDITED BY MYRTLE FILLMORE

Editor's Note—So many questions are being asked by the readers of this department pertaining to the correct training of the child, that a demand is created for a regular course of instruction on the subject. Fortunately, in the Divine order of things, every demand has its supply—as any one may prove by coming into harmony with the Law-and so our need is already met by Imelda Shanklin, who begins in this number a series on "The Child in the Home." Miss Shanklin is one of the most successful and advanced teachers of the present day, and speaks from the fulness of actual knowledge and experience. She takes up "Obedience" for the first lesson; the second will be "Privileges of the Child," after which she will take up "The Child in School." If she does not cover the whole ground, you are privileyed to continue questioning her till she does. We are glad . to receive such hearty response to the prayer request and, too, some very interesting communications upon the food question, which you will find further on.

THE CHILD IN THE HOME... OBEDIENCE

IMELDA OCTAVIA SHANKLIN.

The importance of child training is a necessary consideration in any rational effort to elevate the world's standard of living. It is of peculiar value to the evolutionist who bases progress upon the theory of an involved perfection.

Growth comes through obedience to law. The law applies variously, having as many divisions as there are relations in life. Through all these divisions obedience is the first requisite of good citizenship. It is the first and the never lacking condition of harmonious



union with the multitude of relations making life. Compliance with its demands cannot be too early inculcated. The one who keeps the law avoids its penalties.

The child is originally a citizen of the family group. At the point where he begins to mingle with his fellows, he is a citizen of the community. When he begins to reach beyond the local social body, he becomes a member of the national life. As his aspirations spread, he comes into his estate as a unit in the great mass called the world. Transcending these, redeeming and glorifying these relations, he is an individual in the universe of life, an integral part of the uncreated and creating force. The understanding he attains in regard to his primal character is the spring of all his attitudes toward the subdivisions of his sphere.

If the proper training of the child begins with the grandparents it does not cease there. The value of the forefathers is in a living that need not go beyond the stage of a passive morality. The virtues of parents must be active, alert, unceasing. Precedent is good, but practice is obligatory. In these things the responsibility of each parent is equal. Parental training of the right kind includes not only sobriety of morals; it demands a sane effort toward lawfulness that will establish the right environment for the rightly impressed mind of the Mothers who use the gestatory period as a warrant for peevishness have a long work to train out of the child what they have trained into it. Fathers who put no modification on the senses, especially during the time of expectation, will find that they have begotten in their own image and after their own likeness of moral In dealing with these subjects the nature of the soul undergoing process of embodiment is a consider-First, last, and all the time, God makes us in-Individualization is a degree of evolution, determining susceptibility to suggestion. Prenatal conditions are influences.



Prenatal ideality must be followed by postnatal ideality. In the days of Greek beauty and art the mothers set their finest statuary in the sleeping apartments. The sculptured perfections gave line to the unborn child and helped to fashion his form when perception was awakening in his infantile mind. It is a far cry from Greek statuary to billikens, and no intelligent woman will expect the physical beauty of the Greek to grow by the pattern of a fad monstrosity. She will not look for ideality of character to be fostered by the pseudo-comic supplements to newspapers with their coarse attacks on the virtues of domestic life. A discerning mother knows that in giving her child a teddy bear to fondle she is presenting the child mind the image of a beast and so makes possible the re-enactment of the Romulus and Remus tradition. Men and women who go to theatrical representations of animal life by human actors are preparing the way for an embodiment of the lowest type possible to human form.

Whatever the order of intelligence the child possesses, it is born into an environment where law works in a hidden and in an open relation. Notwithstanding the fact of individualization, the child is of immature intelligence so far as this world is concerned. The fact or no fact of reincarnation is entirely beside the question of child training. If he has not before incarnated, he is in experience as well as memory, new to earth conditions. If he ever did walk this earth before, memory is so dulled by intervening experiences that it does not act in any helpful capacity. He is to all practical ends a foreigner seeking naturalization in this society. These things being true, it devolves upon parents by virtue of their responsibility, to train the newly introduced soul into a proper respect for authority along every line.

In the matter of child training the world is now in a reactionary stage. The harsh discipline of former generations is reversing to an indulgence that often re-



sults in the reins of domestic authority being placed in the hands of the child. Along with the abdication of the parents comes much sentimentality that stragglers on the outskirts of the psychological regiments employ. Much of psychology is empericism. Its devotees observe and deduce. In the meantime, the youngster is king. This is as far from wisdom as was the former despotism of parent over child.

The natural expansion of the child-mind rarely necessitates compulsion and rarely requires abandonment. If it is wrong to override the child's trend it is also injustice to let him reach a state where only his desires are to be considered. If the child's intelligence was in a state of maturity that the parents' is supposed to be, it would be just to arbitrate differences of opinion; if the child has judgment beyond the parent it is right to let it rule in the home. Otherwise, children should be subject to the guiding intelligence of the parent-mind. Unless the parent-mind does direct events the household will be placed in subjection to the child's will, and while this lasts there will be neither harmony nor righteousness in the home.

The responsibility of parents does not go beyond their most consecrated effort. The individual is responsible to God for the discharge of the obligations he has entered. If the new life came into this world with the ability to judge that should characterize experience it would not come in the form of a babe, but would be given manifestation through direct, mature embodiment. Intelligence develops with the body, develops much more satisfactorily where there is a conscientious effort to train in order and unselfishness. The natural order of the household places parents at the head, but this sometimes requires great strengthening of the will, bringing the parent as well as the child under mental discipline. Anything less than this is an inversion of nature and children are often led to invite chastisement of the spirit-



ual and civil laws through the weak indulgence of parents who are unwilling to exert the strength necessary to preserve order in the home.

The gist of the matter is to know where to insist, where to consult, where to give the child unguided choice. This is really not a deep question to those who have considered the fact that life never presents a proposition outside of Omniscience. "There is a spirit in man and the inspiration of the Almighty giveth him understanding." No question is so intricate that it fails to yield its solution when submitted to the intelligence resident within each mind.

Three things should never be permitted: Indulgence that is based upon or provocative of selfishness; indulgence through lack of perseverance in enforcing reasonable demands; indulgence through a foolish love Three things should always be mainfor the child. tained: Obedience to matters virtuous in themselves; respect for the rights of others; the courtesy toward the child that acknowledges his individuality. The sum of the prohibitions prevents and eradicates the selfishness of ignorance. The sum of the preservations equips the child with an order of character that makes him a valuable citizen of the world. The prohibitions alone may result in negativeness, lack of proper self respect; the preservations alone may result in priggishness, an undue estimate of self. Between a proper balance of the two run the ethics of life, and the opportunity for inculcating the supreme principles of character.

The means of training are at hand. Life imposes no task from which it withholds the tools necessary for the work. Sufficient unto the work is the wisdom of the worker. Each one will discover the means if he searches for them.

Children are not worthily taught when they are constrained to obedience because obedience is the custom. They are not truly directed when they keep the law be-



cause there are penalties for law breakers to meet. They are not under high instruction when they obey simply to please a dramatic parent. There is no virtue outside of doing right because it is right. The value of this abstraction is easily appreciated by children when it is wisely presented.

Suggestion is the most efficacious means that can be employed in child training. The honor that obtains in using this mental force with adults should also be observed with children. This demands that it never should be used to impel to an overt act. Only that which it is honorable to propound orally may be held silently, and the suggestion soon merges into recognition, Christ greeting Christ.

There is in each life a principle of righteousness. This principle will respond if intelligently addressed. The training of children must never take on martyrdom to a formal righteousness. A healthy morality does not use time in an inspection of its own virtues. It lives its ideal, and rejoices. Righteousness is natural to life, and the gladness of childhood yields loyalty to it with the unconscious abandon of the lark paying tribute to the beauty of the morning.

TABLE-BLESSINGS

"In Everything Give Thanks."

In answer to Mrs. D's request for forms of table grace, (in March number) have come these replies:

I notice that "a prayer or formula for table blessing" is asked for. Here is one that we use in our family repeating it in concert and I think it the best of anything I have found: "Father we thank Thee for this food. Help us to be very kind and good.—Amen.—Mrs. J. C. M.

In this last splendid number is a query concerning "table blessings." The following are ones used in my home for several years. The family repeat them in



unison thus giving each an active share in voicing the petition. Guests at my table have been so pleased that they have requested copies—so I send them to you. The first two are verses of the familiar truth hymn—the third I wrote myself to suit our need—for it I crave your indulgence.

' MORNING

"Father, we thank thee for the night, And for the pleasant morning light; For rest and food and loving care, And all that makes this world so fair.

NOON

Help us to do the things we should, To be to others kind and good; In all our work, in all our play, To grow more loving day by day."

NIGHT

Father, another day is gone, Forgive all wrong that we have done, Protect us through the coming night, And give sweet sleep till morning light.

Very respectfully submitted to you by

MRS. HIRAM DE PERRY.

In reply to your request for "good table-blessings" I will give you the one my little grandson five years old says at each meal:

"Father bless this food, and give us thankful hearts; for Jesus' sake,—Amen."

I also like very much,— "Father, with grateful hearts we acknowledge thy bounty."—M. V. W.

In the March number of UNITY I find this: "Who can supply good table-blessings?" Here is one my family used for many years, the children and I saying it in concert when their father was away:

"God is good and God is great, We thank him for this food we take, For by his hand must all be fed, Then give us Lord, our daily bread."

MRS. F. E. WINN.

In the last UNITY there was a request for tableblessings. One that we use and that seems comprehen-



sive is this: "Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer."—Mrs. H. G. A.

I send a table-blessing in response to Mrs. D's request: "Our Father, we thank Thee for Thy love and goodness to us. We thank Thee for this food. Bless it to the nourishment of our bodies and keep us well and strong. We ask all in Jesus name.—Amen."

-Mrs. M. A. F.

The privilege of contributing table-blessings is extended to all who have something to offer. Every family should understand the enriching and producing power of gratitude and acknowledgment. These qualities may be increased through praise and thanksgiving. Rejoice and be glad and the chemistry of your digestion will be all right.

Elmer Gates found enough poison in the spittle and perspiration of an angry man to poison a dog. The body takes on the character of the thought. Put away complainings and fault-findings—"Count your blessings" and give thanks always and you will be saved from indigestion and inharmony, and your food will have the quality and flavor of "manna."

THE FOOD QUESTION

MRS. J. C. M.'S EXPERIENCE

Many years ago I began to study dietetics and the subject has always been an interesting one to me. I have not eaten meat for at least twenty-five years. I have been married seventen years, and we have seldom had meat in the house, and do not want it. My husband is a hard working man, but thinks he is better off without meat.

The grains and fruit with some nuts, and milk and butter constitute our principal living except during the summer when we are on the farm and can have fresh vegetables.

My eleven-year-old daughter said to me today. "Mama I like your dinners better than I do the dinners when I visit." All the family seem to be of a similar opinion.

I always take great delight in cooking but always

choose the plain dishes. Understanding the principles of combinations, effects in cooking etc., I often originate dishes of my own that are pleasing. We seldom eat mushes or fancy cereals but instead use the rolled oats and wheat raw. We believe in Fletcherizing and not overeating. My favorite dish is uncooked rolled wheat thoroughly masticated with a little butter. (Fruit doesn't suit me just now.) My husband's breakfast dish is the wheat with fruit syrup. The children and myself eat no breakfast.

The preparation of foods is interesting but very simple for our table. I do not feel the need of many recipes. It seems like more than waste of time to make elaborate combinations of even fruits, nuts and grains when they are so thoroughly good and wholesome used separately or combined at table according as each sees fit. Apples, I often pare and core for the beginning of the meal. Peanuts or the tree nuts come next. We buy the former in large quantities unroasted and roast fresh as we need them.

The above notes I have jotted down thinking they might be of some use in the family department. It seems to me that while the food question involves some fundamental principles that are of value to all, each one must work it out in detail for himself. We may suggest to one another, but the Light within will make the way clear for each. There is a right way just as there is in every factor of the problem of life.

I know that back of the symbol is the substance and am learning more and more to busy myself both mentally and spiritually in the preparation of food, putting into it words of Spirit that will bless the whole family.

"ONE IS YOUR FATHER EVEN GOD"

Since the question of prenatal influences has been sprung, we are in receipt of letters and experiences bearing upon the subject. One mother writes:

"February number of UNITY is superlatively good. But one article has been depressing to me—therefore I write to ask a question. Others may have the same difficulty. "Every child has the right to be born great"—the extracts are wonderful—clear and helpful. But I



have three babies here. I tried to help them before they came but my knowledge was limited and the clearer way, the right way, has been shown to me too late for them. Is there no way to help right the wrong—is there any method of teaching, especially for such cases, that I may labor to educate myself and them now?"—S. B. DeP.

"Let not your heart be troubled," you are still carrying your little ones in the womb of your thought, which is as potent as ever to shape and fashion their plastic mentality.

What then, shall hinder your carrying out your growing ideals?

With every child born into the world is born anew the infinite posibilities of mind. Knowing this, the enlightened mother will behold "the Star" shining above her child's humanity and with the wise men and shepherd, rejoice that a child of God is incarnated there.

The Divine Law transcends the prenatal but it is well to understand, that thoughts and words are the potent factors in manifestation.

The outer is but the canvas on which we throw the ideas or pictures we hold in mind. When the Divine Ideas possess our whole consciousness, "the without shall become as the within."

Here is an experience by one who is 'the mother of four beautiful children:

A PRENATAL EXPERIENCE

The article in UNITY on prenatal influence interests me very much. Mothers little realize their power. In the first place all girls should be taught that the only real reason for co-habitation is the bringing forth of rare and beautiful children. My husband was not of this opinion, but being firmly convinced I deliberately planned and prayed for a boy—a musical soul—who should come to this planet, and bring harmony and power with him.

At the time our finances were in an uncertain state and the natural thing would have been to "worry." But right thinking, and absolute trust in God kept me in a joyous and care-free state of mind. Some time every day was consecrated to thoughts of the splendid boy



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that was to appear; some time to concentration in the realm of music, playing Beethoven, or some noble music, and praising God for all his blessings, or listening to music and repeating such words as "The Kingdom of Heaven is within you."

UNITY

There has never been any question about this child's future; he was dubbed a "genius" from the first, and has gone on from glory to glory, and will be known all over the world before long. His success is already assured in Europe.

This is only one case—but I could cite many more of the wonderful revelations that come to mothers who consecrate themselves, body and soul, to this glorious work of perfect motherhood. It involves self-discipline, but the reward is truly more than commensurate. If each mother would devote herself to this work, and be the instrument to bring into manifestation a race of children girt with peace, power and a definite work to do, how it would help. I can now see how far short I really came of the possibility and yet the result is priceless.—H. A.



TELLING THE TRUTH

Whenever Mrs. Joshua Ely declared that for her . part she believed in speaking the truth and not mincing matters, her hearers knew that somebody's reputation was about to suffer. Mrs. Ely, herself, said that she always had been outspoken, and she always intended to Her neighbors said various things. The fact of the matter was, that as Mrs. Ely was the possessor, in addition to her sharp tongue, of an imposing presence and much force of character, nobody in the village dared openly oppose her. Nobody, that is, until the new minister's wife came. The new minister's wife was a slender, girlish-looking creature whom Mrs. Ely "sized up" at once as being one of those women who need somebody to form their opinions for them, and this responsible duty she promptly took upon herself. She was the first to call, and in the course of a long monologue she enlightened the minister's wife in regard to the failing of a large number of her husband's parishioners.

"I think it is better to know the truth in the first place," she declared, "slowing up" a moment for breath.



The minister's wife spoke with quick earnestness. "I quite agree with you, Mrs. Ely, only don't you think that, after all, there is nothing so difficult to know as the truth? Because, of course, the truth about a person means the whole person; it is no more fair to pick out one trait and call that the truth than it would be to define a rose bush, a bush with thorns. That is true, but it is only a part, and a very small part of the truth. I've thought a good deal about this since I've been a minister's wife, and I've made up my mind to learn just as much of the truth as I possibly can. This is especially necessary in coming to a new place where we don't know anybody, and that's why I'm so glad that you came in this afternoon. You are just the one to help me, you've lived here so long and know everybody so well. I'm going to ask you, just as a beginning toward the truth, if you won't go over the list of church members with me, and tell me the finest and bravest thing you know about everybody. You've no idea how it will help."

REPORT OF MID-WEEK MEETINGS WEDNESDAY, MARCH 23D

This meeting was conducted by Mrs. Croft, who, in harmony with the season, chose for the lesson, John 11:23-26, wherein Jesus speaks of the resurrection.

She spoke of the idea which has prevailed with many people who have been brought up under the orthodox teaching, that there comes a time when, after the body has been laid aside, that it shall, in some indescribable, unknown way, be brought together again.

"We are so glad this teaching has taken on a new phase. That there is a resurrection, must be true; that there is life eternal, we all believe. Then what is to be resurrected? Our ideas are to be resurrected. Lift them up out of the old, and place them on a higher plane of consciousness.

We have thought that the physical life was the important and we have lived after the manner of the flesh. We do not find satisfaction or peace that we long for, and we cast about with a desire strong in our minds for



something that will bring us satisfaction. Then the light comes in the statement of Jesus, "I am the resurrection and the life." This limitless, boundless life, is to raise us from the purely material concept of life.

What precedes the resurrection? In every individual life comes the same experience which came to Jesus. We come to the place where we can no longer live on the two planes at the same time. We are not satisfied with the desires and inclinations of sense life, and we know that there is something more for us than the material plane of consciousness. In lifting up our ideas, we lift up our minds and all that belongs to them and we come into this plane where Christ is; into the plane of satisfaction.

Our resurrection is complete when we cease to think along material lines as the real and the absolute, and are born into the next plane, into the real life. "He that liveth and believeth in me though he were dead, yet shall he live." Dead to the old way of thinking and living, alive to the new and right way.

Each day takes us higher in this resurrection. We go on until we are resurrected body and soul, and made new and live in the new life with the I AM.

Our resurrection is the resurrection of our minds from the lower to the higher plane of consciousness, and as we continue in this resurrection we come nearer and nearer to the infinite until we are merged into the One, and then we know just as Jesus knew when he said, "I and the Father are one."

The reason we have the Easter lilies is because they symbolize the resurrection. First the brown bulb which we place in the soil. There it draws from its environment that which it needs to make it grow strong as a lily. Then it reaches out its leaves and draws from the sunshine and air just the properties which they hold for

it, and finally reaches out its stalk where the pure white blossoms surmount all.

So in man as he comes up out of the earthly things into the realm of understanding, the sunshine and air of truth, and into the bloom of perfect spiritual life.

Mrs. Van Marter commented at some length on what had already been said, speaking further of the resurrection of our ideas from the old, burying them as the lily bulb, that we may grow and give expression in the spiritual plane.

Mrs. Fillmore gave a beautiful illustration of the tobacco worm and how it lives such an active life among the plants where it eats and develops until it becomes filled and satisfied with the things of that plane. It then weaves about itself a sort of shell and there waits in the stillness, getting ready for the resurrection when it will express itself on the next plane as a beautiful moth.

So it is with us. We first go through the active state when we are eating and drinking of the truth; when we want to tell everyone of the good things we have found, and give expression to all our emotions. Then there comes the quiet time when we weave around ourselves a sort of wall, and there in the stillness of ourselves we digest what we have taken in and get ready to express ourselves on a higher plane. Then the Spirit within us, finding that it is greater than material environment, comes forth and spreads its wings throughout the whole universe.

Spinoza wrote: "Anything that a man can avoid under notion that it is bad, he may also avoid under the notion that something else is good."

"He who acts from fear is a slave. He who acts from cheer, from the notion of good, is a freeman."

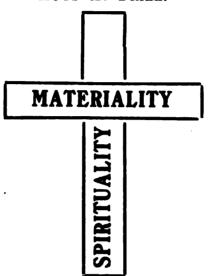
Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.—Shakespeare.



LITTLE CONTRIBUTIONS

MEANING OF THE CROSS

LUCY L. FRIEL.



Straight, upright shaft, reaching from earth toward Heaven: Spiritual perfection.

When crossed by materiality it becomes imperfect. Its perfection is marred—crossed.

The bar, materiality, is that which causes the crucifixion. Without it there can be no crucifixion—no cross. It is materiality which causes all crucifixion; makes all crosses.

When that cross-bar has been removed, then only the perfect, harmonious, upright shaft remains, down and through which God's own light and life can flow, unobstructed, uncrossed.

I remember distinctly when I first saw it in its true light, not very long ago. I was on a visit to our Library when I saw just back, and a little to the right, two perfect crosses. There they stood surrounded by and with a background of perfect green. I do not know what they could have been put there for, but as I gazed at them they seemed to strike me with a new and vague significancy, which I tried, for a moment, to develop, but I could not. I only got so far as to know that there was a real but hidden meaning to the cross, and I asked: What is it? I entered the Library and forgot all about it for the time, but again and again those crosses arose—flashed out before me—during the next few days, when all at once, as I sat reading a book in which there was

mention of the cross, there came over me that peculiar feeling of something having been lifted, and I saw distinctly myself standing at the foot of a cross, which appeared to stand at the top of a hill, up which I had apparently come.

I gazed up at it, old—weatherbeaten—and I saw it all as it was, as I have written. It seemed so strange to me that I had never seen it before. It was so plain that I felt I must be the only one who had not seen and known it all along. And then I walked around it—passed it—I turned about and gazed at it, long and well, as one might look for the last time upon an old familiar landmark, and I said: "Good-bye, old cross." I then turned my back upon it and looking into the distance I saw ahead of me a straight, new, perfect shaft, towering heavenward. Since then when I think of the cross it is with a feeling that if I wish to see it I must turn about and look backward, for ahead only the symmetrical, pure white uncrossed shaft remains, pointing upward.

A LESSON FROM A ROSE

MARY ELLEN LEONARD.

One day as I was trying to impress upon the mind of a poor neglected child, that it was wrong to hold enmity, spite, malice, or revenge towards any one. I chanced to glance towards a La France Rose Bush that. grew in the shelter of the porch on which we were sitting, and my eyes caught the pink silvery sheen of a lovely full blown rose leaning in through the foliage in all its silent beauty. Instantly came the inspiration "go stand before it, inhale its sweet fragrance, behold its loveliness, and perfection, love it—and it vields its all then let one come that mocks, derides, and ignores its beauty and perfection, still the same sweet fragrance and loveliness, and let the ruthless one even tear it from its pinnacle of bloom, and rend and scatter its petals on the earth, yet even the dismembered fragments perfume the hand of the reviler with its sweet odors."

What a lesson in nonresistance to evil—it being the Rose, could be nothing less—and so once let humanity catch the secret of Being—that they are in verity and Truth the child of God—then they too can never be less. "To bless them that curse you, do good to them that despitefully use you" is full of new and wondrous meanings as read into my soul that day.





"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

It is found when many people hold the same thought there is unity, although they may be separted by thousands of miles, and that all who are conected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine Unity. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$.00: paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or Unity and "Christian Healing," by Charles Fillmore, \$1.45; or Unity and "Lessons in Truth," by H. Emilie Cady, \$.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

Unity is published monthly, and contains a large amount of instruction. The price of it is \$.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave., KANSAS CITY, MISSOURL



CLASS THOUGHT

APRIL 20, 1910 TO MAY 20, 1910 HELD DAILY AT 9 P. M.

Divine order is now established in my mind and affairs through my understanding of the indwelling Christ.

PROSPERITY THOUGHT

APRIL 20, 1910 TO MAY 20, 1910 HELD DAILY AT 12 M.

I serve the Divine Law with joyfulness and gladness and reap the reward in abundance of all things.

EXTRACTS

Frem Letters Written to Students and Patients

by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment:

There is a wide difference between osteopathy and spiritual Truth. Our experience is that thinking about the body as an aggregation of bones, muscles, and nerves tends to material consciousness, and under this sort of practise the healer does not grow spiritually. The right understanding is that the body is the Word of Mind manifest; constantly holding it in that thought greatly increases one's power. God must be given the glory. It is necessary that the patient should know that his ill-health is the result of his failure to make proper connection with Divine Mind.

Your desire to be a clairvoyant is a suggestion from



the psychic or sense side of life. You should avoid it and say, "Get thee behind me Satan." Clairvoyan: are negative and usually nervous wrecks when they have followed the practise for any length of time. Keep on with your true spiritual development, and you will see far deeper than the clairvoyant, and have power with God.

Your dream about going to Europe and far countries means that you are seeking knowledge in some far away place instead of at home. "The kingdom of God comes not with outward show; nor shall they say, Behold here! or there! for behold God's Royal Majesty is among you." Luke 17:20. (Original Greek.)

* * * *

We are declaring for yourself and husband the wisdom and guidance that shall help to overcome the sense cause for these experiences. The love between husband and wife does not need to be consummated in that way. There is a higher co-operation in thought and sympathy and a blending of affection that transcends the sexual act. Inclosed is the little booklet "A Talk to Men" which you and your husband can read. are other books which show the wonderful benefit from conservation of the life-fluids. All those who are seeking to have good health and build good bodies are learning these laws and do not waste themselves in appetite and passion. The old way of teaching that it was necessarv for men to indulge themselves has been superseded by the understanding that the man who wastes his vital substance in sexual dissipation can never keep his perfect health and strength.

Allowing that the sexual organs are given for the purpose of generation, there can be no excuse for using them merely as playthings to produce sensation. This is sensuality, and the effect of it in the world shows the seriousness of the error. Men and women will never be healthy with true spiritual health while they continue in abuse of these delicate organs. If you had a good watch,

you would not give it to a little child to play with. You would value it too highly. You would take great care that nothing interfered with the working of its wonderful, delicate springs and wheels. Of much greater importance is it that the body be rightly used.

If you are trying to put your trust in God you must cease to agonize, for even God is powerless before your anxious thrashing to see salvation come by your preconceived idea of the way in which it must come. Do you love your friend more than God loves him? If you do, you have some warrant for your uneasiness. Are you more powerful than the Father, that you must put your way between the friend and God's way? If so, of course you will cease to ask God's aid, and will work out the matter in your own strength. But you know the truth of the presence of the unfailing, omnipotent Love, and you do not take either of these unwise positions. You are leaving your friend to the Love that never fails, and his salvation is now working from the invisible word to the visible effect of the word.

Whatever we choose, the Lord, or law of our being, grants. We should therefore strive to choose wisely because upon our choice depends our success or failure in demonstrating the perfect law.

Error thoughts find expression in body as weakness and sickness. They must be totally destroyed by denial both in the conscious and subconscious, that is mind and body. Weakness is first a thought and then a feeling. The thought is conscious and the feeling subconscious. Conscious anger becomes subconscious in "hot flashes." Deny all liability to anger and resistance and affirm Divine Love.

Divine Mind has decreed that Love shall be king



From UNITY for April, 1910, Karmas City,

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God

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of the soul, and it is anointed or affirmed as the future ruling power. This is allegorically stated in the anointing of David by Samuel.

The first move in bringing forth the power of the Spiritual is to affirm the dominion of the faculty we desire to rule.

We destroy the strength of sense by rightly directed thoughts of truth; and not by sheer will force.

Love is not sentimental and "gushy," but strong in spirit and equal to great spurts of power.

Those who are ruled by personal will are fearful and jealous. Such an one crucifies the Christ, the Universal I am of his being.

Divine Love is represented by David, and human love by Jonathan. They are so nearly alike that the bond of unity is almost inseparable.

Human love depends upon Divine Love for its existence. We should affirm the issues of our love to be Divine and thus consciously connect it with its Infinite Source.

A change of mind is necessary to a change of character. When we affirm our unity with the Christ Mind we link ourselves with a great mental battery that is much more powerful than all the forces of evil.

Nothing seems to crush the aspiration of the soul so much as the giving up of ideals. It seems to embitter us against mankind and things as they are, and we think it too late to try and reform. So we console ourselves with "It might have been." It is never too late to be what we "might have been." Just begin again. The eternal law does not change, nor does it have much respect for our human conception of time.—J. Ransome Bransby.



QUESTIONS AND ANSWERS

Do you really mean to teach that people can live forever in their bodies? How are they going to bring it about?—* * *

Yes, as followers of Jesus Christ we are forced to teach the overcoming of that "last enemy," death. The logical conclusion is that men will come to live without dying.

Now the fact is, it is the body that dies, and the condition that results in physical disintegration must be found in close association with nerves and cells.

Man must get right down to practical work in this matter of overcoming the old age and death tendencies in the organism. It is a question of cell building, cell aggregation and cell perpetuation through intelligent ideas. All the lectures and fine-spun theories about the I AM are mere East wind to the patient worker in the laboratory of mind.

The first step, of course, is to know that man is the former of the body and master of its every thought and act. Then it must be studied as the patient scientist studies the animate life in earth and air. It must not only be studied but consciously directed in every emotion and function.

By centering the attention for a little time each day upon the brain cells that permeate the body from head to feet, one can gradually get acquainted with the habits of thought and readjust them. As a rule our body-brains are not guided by direct volition of the will, but run on in their own way, be it for our ultimate good or ill. This must all be changed by the one who seeks to overcome physical death. The body dies of carnal ignorance. It wastes its seminal seed in sexual ignorance, it clogs its blood with crude foods and congests its vital life currents with violent emotions.

There is a system of culture that will conquer death and it is based upon the mastery of brains governing the



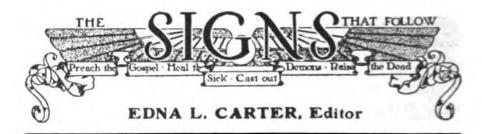
various functions of the organism. It teaches first the power of man as a spiritual being, and next the relation of the organism to the Divine Law in all its details. It does not lump the mechanism of the body and expect it to be straightened out in some miraculous manner, but shows how through patient persistent work man must take conscious possession of this Kingdom of God within him. Many quiet overcomers are now on the way to the demonstration of immortality in the flesh through this system, and it will eventually be recognized as the only way. The body is a bundle of ideas and its materiality disappears as one gets in touch with the soul within it. "It is the Spirit that quickeneth, the flesh profiteth nothing."

* * * *

Please explain this paragraph in Charles Fillmore's "Lessons in Christian Healing." "But there is even a more rapid and subtle transmitter of ideas than mental vibrations, and that is unity with Supreme Mind." How are we to make this unity; by prayer and faith? How are we to develop our understanding that this is so.—S. W.

The unity of Divine Mind is founded upon understanding of Truth. If our minds had not become muddy with the ignorance of thinking without understanding, it would be an easy union, but now every man finds it necessary to deny the error and affirm the Truth. This process is in its highest, prayer and deep spiritual meditation and concentration. The Scripture says that Jesus spent whole nights in prayer, and all of those who are making attainments in soul development tell us that they spend much time in this process of putting away the error thoughts and incorporating the true ideas into mind and body. The one aim and object of our teaching is to bring about this at-one-ment with Divine Mind. The student must learn his lessons patiently. No one is illumined in a miraculous way, but the understanding is gained like all wisdom, by patient delving.





This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

FEARLESSNESS IN FINANCES

One of the principal points in making a demonstration of prosperity is not to cling to things. "If riches increase set not your heart upon them."

A certain New Thought teacher has often told a story which well illustrates how one may open the way for the coming of a larger blessing, by letting go of a smaller one. He said he was walking one summer evening with his wife when she expressed a desire for a dish of ice cream. He took from his pocket a nickel and told her to buy the cream. She refused, because she knew that five cents was all the money he had. He insisted upon her taking it and finally said that if she did not, he would throw it away as he would not hold himself in bondage to a nickel through fear to part with it. After the cream was eaten, they walked along the street, and in a few minutes met a former patient who stopped and paid ten dollars to the teacher for treatments received some time in the past. The demonstration was speedy, because of the absolute fearlessness of the demonstrator. He knew in whom he had believed.

A lady who was inspired by this teacher's faith to trust in this implicit way for supply, also demonstrated the Law of Prosperity. When her pocketbook was near-



ly empty, she spent from it freely for such things as seemed most needed. In a short time after beginning to act thus on her faith she had a position, and in a year a home. In two years she had a better position and in four years more a much better home.

The habit of clinging to things causes many of the suits in courts. Rather than give up, the natural man will fight until there is nothing left to fight for. The Teacher of Wisdom said, "If any man sue thee at the law and take away thy coat, let him have thy cloak also." This was a very forcible way of saying "Let go;" and he promised again and again that nothing should be lost by this letting go, but instead much should be gained, even an hundred-fold.

To worldly wisdom it seems very foolish to spend money freely unless there is a large sum laid up, but "the wisdom of the world is foolishness with God." Spiritual wisdom and understanding reveal the Source of riches, and it is God, the Omnipresent Substance. Those who discern this supply and put themselves in harmony with the Divine Law, can never fear lack or experience it. They know that to try to store up supply is folly. It is contrary to the Law of manifestation. Riches thus stored up cause all kinds of trouble, and finally take to themselves wings and fly away. gathering of manna for the morrow in the wilderness is a perfect illustration of the folly of laying up for the future. "Sufficient unto the day" is the measure with which men must become satisfied. Greed and worldly ambition for possessions cannot stand before the Truth about the Omnipresent Supply, always ready for men to the full extent of their needs.

When the fearless freedom, born of faith in God as the ever-present Source of supply, comes, it opens the way not only to prosperity, but to health also, for so many ills come from fear of lack. The "letting go" process is mental. There is a letting go first of ideas, then of



things. When an old error idea is loosed in consciousness, body and affairs feel a glad sense of freedom which is the forerunner of a new realization of health and of prosperity.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Proverbs 11:24.—E. L. C.

ACCORDING TO YOUR FAITH

Last year I gave up my position that I might take a year of post-graduate work which I had long wanted, but which before I came into Unity, had seemed impossible. In January my sister was in need and I sent her what money I had, reserving only enough for my present bills. I gave it cheerfully, but I did worry some as the weeks went by and there seemed no money coming to meet my next month's expenses. I decided to give my pocket book a treatment. I do believe that we can do the things that Christ's other disciples did if we have the faith and I felt that faith as never before. I got my pile of Unitys and selected the Red Leaves and Prosperity mottoes which appealed to me. I put one in each compartment of my purse, in each fold of my pocketbook, in my hand bag. I went over the whole thing at 9 p. m. folding rearranging, knowing and realizing that plenty would come. Sunday I read the Prosperity lesson on page 210. I got my Bible and read Second Kings Then I gave my pocketbook another treatment and poured oil into every vessel. After I put the mottoes in I did not feel one anxious thought; it seemed all settled and I knew the money would come. and Tuesday I wrote on an examination. My mind was clear and I am sure I passed well. Wednesday I received one hundred dollars. Now I want you to know how glad and thankful I am for the knowledge that God is an ever present help in all things. I was brought up orthodox and I grew to feel that religion deprived us of



many pleasures. Now I know the comforts of a practical religion. The greatest blessing that has come to my life is a knowledge of this religion. When the money came I put it in my purse besides the mottoes. It seemed only right to place the yellow gold—the oil—in the vessel that was empty, ready for it. It got to stay only a few minutes for my bills were over due, so I paid my debts as did the other woman, and I too have enough left to live upon.—N. L.

P. S. While addressing this I received another hundred dollars.—N. I..

A GOOD DEMONSTRATION

I am so pleased over something that I want to tell you about it.

My father and mother used to be ashamed of UNITY and our belief, and when I sent copies containing Mr. M's poems they would hide them. But gradually they have come to see what this new way has done for my health, etc., and have taken my word for a few things. Now they take the magazine and study it diligently. They have been helped to bear sorrow and trials which under the old orthodox faith would have been more than they could have endured.

Well, at Christmas time, when papa and mamma were here, papa had a bunch on his neck, just at the side of the chin, about the size of a quarter and growing rapidly, and it was beginning to press into his throat. I had a long talk with them and told them all I knew of the Truth and how to apply it, and gave them some quotations from Mr. Fillmore's book. Continued to help him all I could and felt sure that the lump would go away.

February 16, papa wrote to me that for a short time after he was here the lump seemed to grow larger and was very hard, then it gradually grew smaller and disappeared in about three days after he noticed that it was smaller. There were very sharp pains through his neck for a few days afterwards.

We are so thankful to you and your teachings and to the "Father who doeth the works."—C. L. B. M.



God's Saving Health

That thy way may be known upon the earth, thy saving health among all nations.—Psalms 67:2.

Yuma, Arizona.—I am very well now, and I do not believe that you need to treat me any longer. It is so blessed to be well and strong again. Last summer the doctors told me that I could not live until Christmas, but here I am stronger than I ever was before, and I thank God continually for his goodness.—E. P.

PORTLAND, ARK.—The eczema was gone before my letter reached you. Thanks to you and praise to God.—M. F.

Denver, Col.—I am writing tonight to tell you to discontinue treatments for my sister who was insane, as she is fully recovered, praise God. I received a letter from her yesterday rejoicing and giving thanks and praise.—S. K.

CHICAGO, ILL.—Accept my thanks for prayers for my father whose face was healed of a long standing sore and we believe it was God who did it.—B. C. G.

CRIPPLE CREEK, COLO.—Will you please treat my eyes that they may manifest my perfect sight? In the old way I needed to change my glasses two years ago. I claimed that they were sufficiently strong, and they have done the work well until recently. I have been trying to leave them off, and if it were not for a little fear tucked away in my subconsciousness, I might do so now. I have come to the parting of the ways. I must either lay aside the glasses or have them changed. It seems a good time to make the demonstration, when I have this beautiful lesson of Faith before me.—A. V., Feb. 10, '10.

Later—March 11.—I am writing and seeing as though I had never used glasses, hemming napkins and threading a No 8 needle. I have no fear now, my eyes never ache. I am sure my eyes do radiate the "Light of the Spirit within."—A. V.

LITTLE ROCK, ARK.—Three or four months ago I asked your kind assistance for kidney trouble with other complications. I now wish to inform you that my heart is glad and my soul rejoices for I am well. You are doing a great work for suffering humanity.—L. S. M.

RUSSELVILLE, GA.—The Concentration Leaf has made wonderful cures. A lady friend had a sore place on her nose that had every symptom of a cancer and was getting very angry looking. I had her apply the Concentration Leaf and the inflammation was all gone the next morning, and a new applications left no sign of it. This lady had always made fun of the leaf; now she has unbounded faith in it.—H. M. M.



RICHMOND, Kr.—This morning's mail has just brought me a letter from the oculist who fitted glasses on me more than a year ago. He is asking for a report on the condition and behavior of my eyes and the state of my general health. I am going to send a report that will, no doubt, surprise him, viz: that I have not worn those glasses since the 9th of December, 1908, and that my eyes are behaving well, notwithstanding, as he will be compelled to admit when I tell him that I use them constantly at typewriting during the day and then read at night very often. It is the greatest blessing to realize that the lenses God has given me are sufficient for me, without having to attempt to reinforce them with those manufactured under direction of an oculist and then see through a glass darkly.—S. T.

Kansas City, Kan.—I write to tell you of my sister's complete recovery. From the very time we wrote you and she let the medicine go and gave herself into God's hands, she began to mend and improve to the surprise of every one around us, for she was in a critical condition to start with, and it was a clear demonstration of the power of God. Your kind encouraging words and your help and prayers seemed to give her hope and she is now practically well. We thank you a thousand times for your kindness and it will never be forgotten. Find enclosed a small offering, not intended to pay you for that could not be done. It is just a little token of appreciation; would love to make it more.—E. L.

SARATOGA SPRINGS, N. Y.—I want to express thanksgiving for what Truth has done for me. I was dismissed from two hospitals as incurable after being examined by seven physicians at one and nine at the other. I met a friend who is a most constant believer in Truth as set forth by Unity. In two months I began work in a laundry and held my own at the tubs and ironing board with the other women for a period of four months. Then I washed and ironed all the blankets, spreads and other bedding for a hotel accommodating four hundred people. I also did all the lace and muslin curtains and much other hard work the same fall. I commenced treatment April 1896 and have never had any return of my trouble, although my work is heavy and continual.—S. A. M.

FAYETTEVILLE, ARK.—As a result of your treatment and a continued presenting of my body to God, I have been wonderfully strengthened and my eyes are wholly recovered so that glasses are no longer necessary. This the doctors declared only last summer an impossible thing. I am praising God and telling those of my friends who have known me in the past



and who will believe how the wonderful thing has been performed and what the Society of Shent Unity will do.—M. G. C.

VICTORIA, B. C.—Mrs. A. B. whom you treated last winter for her mind is quite healed and I am so thankful to you.— E. J. H.

Guilford, Me.—I have glad news to tell you. A lady who was sick in bed for a year has been helped by you. I sent her name to you. She is now doing her work.—M. A. H.

DYERSBURG, TENN.—I wrote you some time ago to treat my little grandson for bad circulation and asthma, both of which are entirely cured. He is the fattest, jolliest little fellow now and romps from morn till night.—H. M. M.

EVERETT, MASS.—Two months treatment has cured my brother-in-law of violent headaches.—J. H. M.

Muscatine, Iowa.—I certainly feel like praising God and Silent Unity this lovely morning. When I wrote you fifteen months ago my daughter was almost an invalid and her temper was something dreadful. People who knew her then say "How changed." She does not seem like the same girl in health and disposition.—L. C. F.

SPENCER, MASS.—I cannot tell you how much better we both are, it is truly marvelous. When mother went away two weeks ago she could hear the clock tick. There is not an hour in the day but I praise God for the reading matter you have sent. Unity magazine to me is an inspired book. I have never doubted the inspration of the Bible. I can only say Unity, to me, is a 20th century edition.—W. E. B.

HENRY, S. D.—I am writing to tell you how grateful I am to you and how much you have helped me in health. I am almost entirely cured of the paralysis, thanks to you and to the loving Father who is ever present.—R. A. T.

PEERLESS, N. DAK.—You may stop treatment for both my father and myself. My father was better the next day after I sent you the letter. He is almost well. My life is changed for the better in every way and I thank you more than I can tell. I am trying to let God manage all my affairs and I know if I do this I will come out all right. I got a letter from Mrs. W. saying she was cured of constipation and before, she was doping all the time. My sister says Unity has changed ber life from hell to Heaven, so you see, we have all been healed.—D. F.

ALTHIEMER, ARK.—Some time ago I wrote to ask you to treat me for throat trouble and I'm thankful to say I haven't been troubled in the least this winter, and usually every winter for the past five years when I would catch the slightest cold



I would not sleep at night for coughing. You may discontinue the throat treatment.—L. D. H.

ROSLINDALE, MASS.—I sent you a telegram two weeks ago asking you to treat J. R. for appendicitis and M. R. for tonsilitis, and wish to say that they are perfectly healed. I think Mr. R. has written you himself but I wish to tell you how grateful we are for your help. About a month ago I asked for prosperity and health treatments for myself. I now have a permanent position and my health is much improved.—A. C. P.

NEW YORK CITY.—I have tried the Vitalizing Treatment as outlined on page 142 of February Unity and I have been helped wonderfully. I have just written my mother how I have been helped quoting the beautiful old hymn: "I know whom I have believed and am persuaded." I was suffering with a distressing stomach trouble, now I have energy, strength and power. I feel it and am thrilled with it. Others see it and remark on my remarkable improvement. May God prosper you and bring your good work to the attention of those who need your saving message. After smoking for twenty years Unity enabled me to give up and has taken from me even the craving for it.—C. A. S.

NEW HAVEN, CONN.—Before you were in receipt of my letter asking for treatment for bronchitis I was healed. My heart is ful. of gratitude for the unmistakable proof of God's love and power.—M. F. H.

DURANT, OKLA.—I am writing you results of treatment for Q. and am happy to say that he has been much improved; an old rupture which has been with him for many years has almost disappeared.—N. B.

CONNEAUT, OHIO.—I am much better, my general health is better. The growth is all gone, entirely gone.—M. A. B.

GLENDALE, CAL.—I want to thank you for helping me so much in my home. The child I asked you to help for wetting the bed is cured.—H. A. P.

ROCHELLE, ILL.—It has been over two months since I wrote to you last. I do thank you for the encouraging letter that came to me in answer to my letter and the freeing Word sent me. I was helped, I believe, as soon as I sent my letter to you. Through your intercession and the Christ within I am now made free from those numb spells for which I cannot express my gratitude. I feel that the love of God penetrates and permeates every avenue of life and intelligence in my body. May God bless the work you are doing for others.—R. M. T.

TROY, ALA.—I just want to tell you what the Concentration Leaf has done for me. I have been a sufferer with a weak



lung for four or five years and got worse this winter than ever. One day I got up and got my Unity and began reading; when I came to the Concentration Leaf, I had such a beautiful thought come to me that these leaves were for the healing of the nations, and that this one was for my healing. So I laid the leaf on my side and held my hand over it until it got warm, and I praise God that pain left me and I have had no return of it. My heart has been full of praise and thanksgiving to God ever since for the blessings received from your teaching.—H. G. M.

St. Joe, Mo.—I want to send you my report tonight, and it certainly is a grand one. I wrote you in regard to three little cousins who were ill with pneumonia and were not expected to live. The day after sending your letter we received a card saying they would live. I cannot thank you enough for your blessed help. You may discontinue treatments for them. Before, I wrote you concerning my mother; she could not see to thread a needle. Now she can see as well as anybody. Since the Unity has come into our home there is no more inharmony or discord and all is bright.—F. M. K.

MARSEILLES, ILL.—The young man who had typhoid is well and happy, thanks to you and God. Many people are surprised to know he got along so fast.—M. Z.

EAST SEATTLE, WASH.—I am most happy to report that my son is greatly improved in health. I am truly grateful for the light and understanding of God's love that is being explained to me in UNITY, and I trust that the same comfort may be given to all who have suffered as we have for many years. Enclosed is a post office order which expresses in a small way my gratitude for your kindness and help.—E. L.

CLEARWATER, CAL.—I just can not wait until the month is up to tell you how much better my feet are. I want to tell you of a wonderful demonstration I had last week. We were having some company for supper and I was taking a pan of hot grease out of the oven when in some way it tipped and poured nearly all of the hot fat over my hand. My mother said "Have you burned yourself?" Before I answered her I said mentally "God is all," and then said to her, "No, I am all right," and went right on with my work. In a little while the slight feeling of being burned left me and the next day no sign of the burn could be seen on my hand. Surely God is all. I was telling a neighbor of it and a few other demonstrations I had, while in Nebraska, and she said "I don't wonder that you are so enthusiastic and have so much faith." You see I cannot keep from telling everyone about this wonderful power



that comes to us all when we let it. I am doing finely and have so much to be thankful for.—G. T. J.

Dz Soro, Mo.—I now write you again thanking you for your kindness and God for his goodness. My son-in-law is doing much better in some ways and his little babe is doing fine, she has no more colic and the eczema is just about gone. The other child, who has been paralyzed on one side for years, is doing fine. You could not tell by her walk now that she had ever been ailing. My daughter N. has surely a better mind and is more womanlike in actions.—H. W. C.

HERNANDO, Miss.—It is now nearly a month since I wrote you for treatment for an old obstinate cough. I commenced improving immediately and now it is gone, and I am improving otherwise every day. Your affirmation for prosperity for me has helped me so much.—M. A. B.

SAN FRANCISCO, CAL.—Thank you very much for your help. I am quite healed, and such a great realization of the Truth has come to me that I now understand all we have to do is to realize God and praise him—the All-Good within us—and so bring It forth. Every day I feel freer from the old ignorant foolish ideas.—E. A. T.

PHILADELPHIA, PA.—The little son we prayed for arrived Tuesday, and I am oh, happy and thankful. Baby and I are doing wonderfully well. I have not had the slightest headache or other pains or aches that usually come after confinement, and all through labor I felt so wonderfully helped; not the slightest fear or nervousness. I am so full of love and thankfulness. I could never begin to tell you how grateful we are.—M. G. W.

DORCHESTER, Wis.—I have such encouraging things to report. My husband has not had a touch of rheumatism since I wrote last. I am so thankful. My husband has been so successful with his work this past month. Sometimes his book work and reports worry him but all went smoothly for February, which is very encouraging to us. It has made me happy also to have comforted a friend who is in sore straits by sending her copies of Unity and acquainting her with you. I speak of Mrs. V. who has lately joined the Society of Silent Unity. She writes me I will never know what comfort there was for her in what I sent.—W. R. M.

SEATTLE, WASH.—Kindly stop treatment as the patient is entirely restored.—L. E. D.

BAILEY ISLAND, ME.—Thank you for the help for husband. He was perfectly well from the fall he received before your letter reached me.—G. O. J.



ST. Louis, Mo.—Enclosed find an offering, and I ask you to continue the treatments for a month longer as I am getting better every day. My daughter has been very much blessed and has been successful in her lessons, something she could not have done at any time before. We are all very thankful.—H. B.

BLUE SPRINGS, Mo.—I am happy to tell you that I am well again, praise God. I wrote you about a month ago for your help, but soon after I received your letter my cough stopped and I am now well.—W. S. B.

Huntsville, Ala.—I have enjoyed much quiet and peace this month and I feel thankful for many, many blessings that have come my way. I am much improved in health and have gained twenty pounds in weight. I have been holding the thought of the "Love that never fails," and it has brought me peace.—M. M. R.

AURORA, I.L.—I write to tell you that C., who has been very ill and was suffering so when I wrote you for treatments, began to improve as soon as I had written the letter, and is now well and happy. Also myself, and I am thankful to God and you every hour; I cannot tell you how thankful I am but you will understand.—S. S.

STOCKTON, CAL.—It is with the deepest gratitude that I write you that the Word has worked mightily in me, and I am healed.—B. B. M.

THAYER, IND.—I am glad to tell you that the rheumatic conditions for which I sought your assistance some time ago, have entirely disappeared but this is by no means the only benefit which I have received from the treatments. So many things have become clear to me that I never before could quite comprehend. The little leaflet "Prayer" was especially helpful. I sent it to a dear friend who is becoming greatly interested in Unity and everything connected with it. My attitude toward many things has changed since joining the Society of Silent Unity. I can scarcely express the fulness of the blessings that I have realized.—E. F. H.

LINCOLN, ILL.—About a week ago I wrote for treatments for Miss W. and I wish you could see the change. Her nerves are better and she is better every way. Before I wrote you, they watched her all the time for fear she might do herself some injury. Tonight her mother went to S. leaving her the house to care for, her father and a brother to cook for. All this is through your prayers and the help of Christ.—E. S. B.



WNITY 363

"The Lord Made All That He did to Prosper"

KERBY, ORE.—The past year I have been enabled to meet and lift the worst of the burden of debt which seemed to be ready to overwhelm me according to the finite judgment of man; and it was only accomplished when all sense of struggling left me, and peace and rest filled the place. I have many things to rejoice over and to thank Infinite Love for and I know it is the sure evidence of more in store. Not the least of these is the reformation of a man whose name I sent you. He has for a period of more than eight months refrained altogether from drink, and has procured a certificate and is teaching in one of the district schools. I know your hearts will delight in this victory won. No one seems to understand the reason of this remarkable change in a man who was a year ago in December a common drunkard and shunned by all, and since my return I have heard the comments, and rejoiced in the victory. Pure unselfish love through Silent Unity had won. Then there are more evidences of harmony in a household where discord held sway. How grand it is that Truth unswervingly held to, will manifest at last in the lives of those we wish to help.-M. E. L.

ALAMEDA, CAL.—I want to thank you for the help you have given my brother, as he has obtained a position as book-keeper, for which we are very thankful, as we know that he was led to this place through the power of God's Word and the thoughts sent out by you. He obtained the place in a week after your letter reached him. He will write to you, but I wanted to thank you too.—L. H. S.

CUMBERLAND, MD.—I wrote you several weeks ago and asked you to help me demonstrate a home. The home has been demonstrated and it is far beyond my expectations. I am very grateful to you for your help.—C. F. G.

CHICAGO, ILL.—Thank you for the letter of good advice and "Health Hints" for both helped me and I must tell you about the home. You know I wrote asking you to treat me that I might be able to give my aunt and cousin a home. Well, Saturday a friend offered to make the first payment on a cottage. It is not possible to tell you what this means to us, homeless for so many years. All my friends know that for a long time I was making strenuous efforts to get a home and their hearts were not moved to assist me until Unity made conditions harmonious.—M. M.

HOLLEY, N. Y.—I have so much to thank you for in this letter. In my last letter I wrote for prosperity treatments as



things looked very dark. In one week I received your letter filled with good thoughts, and the following day a letter came to my husband with a check in it for a hundred dollars, also a second letter containing a check for twenty five. The dark clouds rolled away I can assure you and I realized as never before that God is our prosperity and "All sufficiency in all things." My uncle is doing nicely, gaining every day.—J. S. P.

NEW YORK CITY.—I want to let you know of my good fortune in having at last secured a position that I care to fill, and want to thank you for your kindness and good thoughts.—M. C. B.

KINGSTON, N. Y.—I must tell you of the wonderful demonstration I had. Someone sent me enough money to pay my expenses three weeks, and if it had dropped from the sky to my feet it could not have come in a more unexpected way. Wasn't that the Spirit of God working through a kind friend?—A. F. A.

GARDNER, MAINE.—Your helpful letter came to hand before I had a satisfactory report from my nephew in Boston for whom I asked your assistance. I can report success in that he has secured employment for the summer at least. As he becomes acquainted with his engagement he seems to be very enthusiastic over promised success.—J. B.

EVANSVILLE, IND.—Several weeks ago I sent a letter asking for aid in securing a position. I have secured a good position and I am writing to thank you and enclose a love-offering.—L. J.

PITTSFIELD, MASS.—Enclosed please find a love-offering. I have earned this all myself since I asked for the Prosperity treatments. I feel so happy and have thanked and praised God all the time.—L. G. C.

Berkeley, Cal.—The next day after my letter reached Kansas City my son made eight dollars, the first money he had made for many weeks, and there seems to be indications of his being able to do better.—F. B. W.

New YORK CITY.—Some time ago I wrote to you for treatments in helping me to secure a position and I am glad to report that I have secured the best position from point of salary that I have ever had. I believe my success is due in a large measure to your efforts in my behalf and I write to thank you.—A. C. W.

COLORADO SPRINGS, COLO.—You can discontinue treating me for success for I have been wonderfully successful during the past month.—R. M.

St. Paul, Minn.-It is with true thankfulness and inward



joy that I can write you today of our prosperity since you began affirming the Truth for us. My husband who has been for ten years or more a traveling salesman and away from home most of the time, is now able to open a store and be at home. Another thing that fills my heart with joy is that my husband is manifesting more of Truth and an understanding of the Higher Life than ever before. I praise God.—F. E. W.

God Made Man to have Dominion

Berkley, Cal.—My heart is filled with gratitude to God and to you for the Word which has freed my father from the drink habit. The great nightmare has gone from our lives and we are deeply thankful for this and other blessings. The little pamphlets and the letters you have sent from time to time have been much appreciated and are most helpful. Our prosperity has also increased.—F. H. F.

ROCKFORD, ILL.—My dear husband was absolutely cured of any wish for liquor more than two and a half years ago, through your prayers. The last year has been much more prosperous than for a long time before and we now look to God for our supply, which never fails.—J. W. N.

PESHTIGO, WIS.—I must write again to let you know the good news. My son has drunk nothing intoxicating since I wrote before, and his hearing is better and he has prospects of work. I thank God every hour, and may his richest blessings rest upon you all in your good work.—Mrs. A. S.

NATCHEZ, Miss.—I wrote you a month ago asking your assistance for myself and a friend, and am so thankful to report improvement in both. My friend says the habit has disappeared. The smothering sensations also have disappeared and I am much better.—C. G. M.

Los Angeles, Cal.—I am so encouraged, for surely the loving thoughts are being made manifest in our home. I see a difference in my husband and in many ways. He does not take liquor and is growing kinder and more considerate. I am sure now he will be more successful financially. I have such hopes of everthing, now that he is changing. My heart sings praises and goes out to God in thankfulness. Dear friends in Silent Unity, I can not express my loving gratitude to you for your great patience and helpfulness. Everything seemed so very dark when I first wrote to you.—F. B. R.

COLUMBUS, OHIO.—I have no desire for alcoholic drinks and have not had desire for any since my first letter to you.



I do not smoke or chew tobacco as heavy as I did, and I feel one hundred per cent better than I ever have.—J. W.

"The Lord Giveth Wisdom"

PHELPS CITY, Mo.—I wish to thank you for my daughter's improved health and her success in being able to graduate this year, which, before you commenced seemed impossible. And for myself I want to thank you for my peace and happiness.—D. L.

OIL CITY, PA.—We have received a letter from our son in which he says: "I am getting along great in the review. Prof.—complimented me on my mathematics the other day." I cannot tell you how thankful I am, as mathematics seemed to be his weak point.—Mrs. J. M. R.

ST. AUGUSTINE, FLA.—Just a few words to let you know that my prayer for a congenial home where my twelve year old daughter could be with me, was granted before your answer to my letter reached Atlantic City. It came in the form of a telegram from a former patient asking me to join her at St. Augustine, Fla., and saying that my daughter would be welcome also and that funds had been sent me for the journey. It seemed very wonderful. The lady has expressed a wish to have us with her permanently.—H. M. P.

FAYETTEVILLE, ARK.—It is with pleasure I again desire to express to you our thanks and appreciation for the prayers and interest you have expressed for me and mine. One morning about ten days ago I awakened and began saying my prayers as usual, and was startled at what seemed to me words of fire coming out of my mouth. It seemed each word was bright and shining and went forth as a living thing. I had never thought of my words appearing that way 'till I felt them and in my inner mind, saw them. And last Thursday I received in full realization the class thought for this month.—D. B. B.

SAN FRANCISCO, CAL.—I wrote asking you for treatments some time ago and am now so free with the freedom of Spirit that I am no longer timid or nervous, and to you and God I give blessings and heartfelt thanks.—J. K.

The Society of Silent Unity has on file over one hundred letters that are yet unanswered, because of insufficient address. This will explain to those of you who have wondered why no attention was paid to your correspondence. Please always see that name and address accompany your letters.

NOTES FROM THE FIELD

JENNIE H. CROFT.

The Home of Truth of San Jose, Cal., William Farwell Speaker and Teacher, has removed from 275 North 3d Street to 144 North Fifth Street, into a new building which has been erected especially for the work of the Home. It became necessary in the growth of the work to have larger quarters, and the new building has come as a fulfillment of the need. The house is unique in that it combines the idea of a home with the needs of a spiritual work. On the first floor there is a large reception hall, a Chapel, three healing rooms, also a dining room and kitchen. There are seven rooms on the second floor. The opening meeting was held on the evening of February 16th, and the Home dedicated to the service of Truth. Unity extends heartiest congratulations to this prosperous Center and to the one who has been the moving spirit in all the good work for which the Home of Truth in San Jose is noted. May blessings attend him ever and success continue to crown his efforts.

The Metaphysical Club of Boston has been enjoying some good things this season. Lectures by the following well known people have been given in the Club rooms and receptions given them which enabled the people to become better acquainted with these prominent workers in the field of advanced thought. Elizabeth Towne, Holyoke, Mass., Editor of Nautilus, gave two lectures February 2d.; Rev. DeWitte T. Van Doren of Norwalk, Conn., Author, Practitioner and Pastor gave two lectures March 10th, and on March 18th Mrs. Annette G. Dresser addressed the Club. Mrs. Dresser has not been before the public for some years until now. She has a wide experience to draw from, having been a pupil of Dr. P. P. Quimby at the same time that her husband, Julius Dresser, was a student. Mrs. Dresser is described as a delightful woman with a most attractive appearance, having the rare combination of snow white hair combined with radiant eyes and the rosy complexion which is generally supposed to belong to youth only.

After three years of steady ministry in Southern California, Annie Rix Militz is answering a call to the North West, first visiting San Francisco and Alameda. The prospect is that classes will be taught in British Columbia at Victoria and Vancouver, also Seattle, Tacoma and Portland during the months of May and June. Those desiring further particulars can address Miss Franc Perry, Secretary, Sierra Madre, Calif. The



blessing of the Spirit abides with this powerful worker in the cause of Truth and success attends all her efforts. A thorough student, a consecrated soul, and an untiring purpose, makes Mrs. Militz an ideal teacher and fails not in bringing her students into a clear understanding of the principles of Truth and the science of Being.

Miss Elizabeth I. Koues, Mental Healer and specialist in educating and developing backward and delicate children, has begun a private work along these lines which cannot fail to be successful because of wide experience. In the near future Miss Koues intends to establish a Suburban School for this special work. Address, 211 West 102 Street, New York City.

At the Center of Divine Ministry, 35 West 20th Street, New York City, the last meeting of the season was held Monday noon, March 24th. This early closing is necessary because the building is to be torn down. Mrs. Emma Curtis Hopkins conducted the meeting. When the Center re-assembles in the fall, due notice will be given.

A school of "Living and Health," is established in New York City at 45 West 35th Street under the supervision of Mrs. Vance Cheney. Mrs. Cheney is also at the head of the Woman's International League of Right Thinking and Right Living, and is one of the capable leaders of the day in the lines of progressive thinking and living.

The Philalethian Society, 142 West 80th Street, New York City, is a sort of Clearng House for the different schools of thought so rapidly coming to the front these days. The objects of this society, briefly stated, are as follows: 1. To provide a "meeting ground" for the various schools of philosophic thought. 2. To act as an information bureau and agency for teachers and lecturers. 3. To form and maintain as complete a library as possible on all subjects with which the Society is concerned. Full information will be furnished on application to the Society at the above address.

Walter De Voe has been teaching and healing in Battle Creek, Michigan for several months. He will be located at Cleveland, Ohio for the next few months.

His permanent address is the Vita Publishing Co., 5606 Drexel Avenue, Chicago.

The New Thought Alliance of Lynn, Mass., holds meetings every Sunday at 4 p. m. in Burdett Hall, Mt. Vernon Street. Excellent Speakers every Sunday.





CHARLES FILLMORE, Editor. MYRTLE FILLMORE, Associate Editor. JENNIE H. CROFT, Assistant Editor, LOWELL FILLMORE, Business Mgr.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the Unity wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the fellowing places among others:

places among others:

New York: Brentano's, Fifth Avenue and 27th Street, New York City;

Roger Brothers, 429 Sixth Avenue, New York City.

Boston: The Metaphysical Club, 30 Huntington Avenue.

Hartford, Conn.: E. M. Sill, 89 Trumble Street.

Washington. D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building.

East Duval Street.

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St. Louis: H. H. Schroeder, 3537 Crittenden Street.

Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.

Les Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library,
611 Grant Building; Whealan's News Agency, 233 So. Spring St.

Sen Jose: Wm. Farwell, 275 North Third Street.

Sen Francisco: The Occult Book Co., 1141 Polk Street, near Sutter.

London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon,
W.; Higher Thought Center, 10 Cheniston Gardens, W.

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UNITY IS FOR BUSY PEOPLE

Occasionally a letter comes from some one who is too busy to read UNITY. In most cases these people are simply busy with the work of the material world, chasing the dollar. They seem to forget that man has two sides to his nature; the outer or the material, and the inner or spiritual. The spiritual side needs to be fed and must be exercised in order that the man may be truly successful in business or, in fact, in anything.

Would a man working in a dark room throw away his lamp because he was too busy to take care of it? Unity is the light that will lead one in perceiving the real true side of a business proposition. A man may grope in the dark and seemingly have more time for his business without the lamp, but he will lose time in the end if he does not use the lamp which will make plain the way.

Unity is for busy people. Busy people need the sustaining power of the inner knowledge. When one carries the Truth into his business the irksome details become a pleasant task. He realizes that his work is not for self alone but for God.

If any one wants to do more and better work let him spend a part of his time in the study of the teachings of UNITY and all of his time in the practise of its teachings. Some of our best business men are proving the truth of this statement.—L. F.

I have for the past three months spent many delightful hours in studying your "Lessons in Christian Healing" and I cannot help but send you a few lines.

I have never enjoyed studying anything so much in my life, and I now comprehend certain truths that previously I only dimly perceived. I believe it will not be long before your book will be in the household of every thinking family. It has been the greatest mind-opener for me of any work that I have ever read. This does not express what your book has led me to see.—H. A. C.

"The foregoing is from a gentleman who is, we feel, competent to judge of the practicality of the teaching, as he is a business man and a very bright one. We are pleased to present his comment because we know of his competency.—Editor.

NEW YORK CITY.—I look forward every month for the Unity Magazine. I have found great good in it and also your book of Christian Healing which is right to the point.—S. B. M.



THE UNITY SOCIETY CORRESPOND-ENCE SCHOOL

A Course of Instructions in Christian Metaphysics, Christian Healing, and Bible Interpretation.

This School is for the instruction of students living at a distance and is open to every one who desires to understand the spiritual meaning of the Scriptures, the real laws of Mental Science, and how to do Spiritual Healing. The Primary Course consists of twelve lessons, which students are to study and pass examination upon.

New students are constantly being admitted. If you are interested, write to us and we will send you full information. No set price is charged for the lessons—students are expected to make free-will offerings, with each lesson, or at the beginning or end of the Course. Over 1000 students are now taking these lessons, and most of them are expressing unusual satisfaction in the sfudy, as may be seen from the following extracts made from a few of the many good letters received from them:

BROOKLYN, N. Y.—Lesson six is full of the elixir of youth, and it is a joy to study it.—Mrs M. C. M.

HARRISON, MICH.—I have gained so much since I began the study, it is simply grand. Each reading brings something new. Mother is studying with me.—S. W. B.

Kansas City, Mo.—I feel so thankful for this first lesson, as I feel that I received more spiritual understanding out of it than I ever had before.—H. A. L.

ITHACA, N. Y.—This second lesson seems even finer than the first. It certainly seems like a revelation, and has opened my eyes to so much.—Mrs. H. O. T.

BROOKLYN, N. Y.—I have gone over and over the first lesson, and each time I could see new light and new beauties. I have thoroughly enjoyed it and it has done me good.—C. H. C.

WILLIMATIC, CONN.—The lesson has awakened my mind and quickened my understanding. I feel some as though I was awakening from a sleep only to behold beauty everywhere.

—A. L. B.

BROOKLYN, N. Y.—I return the third lesson, and am ready

for the questions. I am receiving so much good from this study I want to thank you again for sending out this teaching.

—H. A. I.

Long Beach, Cal.—Enclosed I send an offering rich in good wishes for the success of your work of bringing light into the dark places. The study of this lesson is a great joy to me and I am growing in the understanding of the truth.—L. M. H.

FAYETTEVILLE, N. Y.—It has been a pleasure to write this second lesson. It means so much to me. My mind seems so much more able to grasp the grand, glorious ideas than at first. So many new ideas come with each perusal of the lesson.—F. M. R.

APPLETON, Wis.—I have enjoyed the first lesson and have received great spiritual help and enlightenment. The lesson came to me just when I needed help and it has helped me wonderfully. I realize God's Presence as never before and my friends all say they see a great change in me.—J. F. W.

HOLLAND, N. Y.—I return lesson three. I thank God every day for the Unity people and for the opportunity that is given me, through the Correspondence School, to learn the Truth. The teachings are so plain and practical that "old things have indeed become new." I look upon these lessons as one of the greatest blessings that ever came into my life—another manifestation of Divine Love.—C. T.

BROOKLYN, N. Y.—My study of lesson Two proved a help to me in many ways; but most of all in that it taught me what it means to abide in Christ and to ask in Christ's name. After studying lesson three carefully, I read the first and second chapters of Genesis with much more interest, because they make creation clear to me. I am enjoying these lessons because the, to me, new truth is being made plain. Life begins to seem worth living, not only worth living but full of beauty and true enjoyment.—L. T.

DETROIT, MICH.—I had an opportunity last night to make things clear to a newcomer in New Thought, and was able to do so much better work through the clearness received from your lessons. It is worth all the time, energy and money used if one can in turn enlighten others. I just want to say in passing that there is continued good in Unity and Unity work. My lessons mean much to me. I have taken lessons from various sources but none seem so clear and easy of comprehension as the Unity Lessons. They seem to lead me into the spiritual understanding.—M. I.. A.



Sarah C. Stocker, E. 1102 8th Ave., Spokane, Wash., some time ago sent us a sample of her lesson on "Concentration and Realization" with the request that we advertise it in Unity. She stated that the price of the lesson would be \$1.00. We immediately wrote to her that Unity was not open to commercial advertisements. A short time after this, the following letter was received from Mrs. Stocker, and it is so in line with our teaching and withal such a good letter that we take the liberty of publishing it: (The lesson is a good one.)

MY DEAR UNITY FRIENDS-Upon reconsideration and meditation I have gotten back with the right vibration in regard to my lesson which I sent you a copy of some time ago, asking you to make mention of it. I heartily believe, and have for a long time, in the free-will offering plan, and thought at first when writing my lessons of no other than that to give them freely to all, but when I came to get them printed, pay the postage, ask my husband for all this money, the old fear thought returned for a time, but I have said "get thee behind me satan" and I hope it will be the last time I shall have to learn that lesson. I seem to have to learn all of my lessons over so many times, but it makes me more and more grateful every time I go down through the valley of ignorance as I come up stronger in the Lord than ever in consciousness. must tell you my experience in as few words as possible. I gave a copy with the fullness of Love vibrating in them, to the Unity circle here, not for a moment thinking or desiring any money from them, as they had paid in advance with their dear presence at the meetings, but what did they do but give me a dollar each to start the good work off. I advertised the lessons in three daily papers at one dollar each and not one response came, so that proved to me I must give them all out with love, with no desire for any recompense. As they received they will give, and I will forever after this trust the law which I know is true by the prosperity dollars you sent out. All your thoughts which have been planted in my mind so long, are beginning to reach the real Spirit, Light, and words can never express to you my gratitude and Universal Love.—SARAH C. STOCKER, Spokane, Wash.

WEST NEW BRIGHTON, S. I.—I am realizing the Truth and I thank you for your help and co-operation. Reading and studying "Lessons in Christian Healing" have been the greatest help to me, also to friends of mine seeking Truth. "Unto them that look for him, shall he appear."—E. V. E.

FROM THE WEEKLY UNITY

The Weekly Unity is a little paper published for the benefit of our local Society and it is not expected that readers of Unity at large will be interested in it. However, we feel that your are all members of our Society and that you do care to know how the work is getting on at this Center, so we have clipped from the Weekly Unity these items for your perusal:

Remember that you receive a smile for a smile, and that if you want the world to smile on you just keep smiling.

Remember that "all things come to him who waits" in the assurance that God will supply all his needs.

Remember that April WEE WISDOM is just out. Single copies 5 cents. Yearly subscriptions 50 cents.

Remember that WEE WISDOM Is the only magazine for the children who are studying the Truth.

Remember to shake hands with the new members of the Society.

Remember the Wednesday evening Healing meeting at 8 o'clock.

Remember to bring the children out to Sunday School at 10 Sunday morning.

Remember to invite your friends to the Unity Services and tell them of the good you are receiving. Pass the word along so that many will receive the benefit.

Remember that there are meetings in Unity Building every day.

Remember that all strangers are welcome.

Remember the Unity Guild postcards on sale in the Library.

Remember that "Freely ye have received freely give."

Remember that the editor of this paper is glad to enter yearly subscriptions for \$1.00 each and mail it each week to any address.

Remember that your present conditions are the result of your own thoughts and words of the past. If you don't like them change your mind.

Remember the after meeting in the parlors every Sunday morning.

Remember! Three subscriptions to Unity for \$2.00.

Remember Christian D. Larson will speak in Unity Auditorium April 18th and 19th, both afternoon and evening on the following subjects: April 18th, at 3 p. m., "Right Thinking and Right Living;" April 18th, at 8 p. m., "The Subconscious Mind;" April 19th, at 3 p. m., "Bridging the Gulf Between



the Real and the Ideal;" April 19th, at 8 p. m., "Ability, Talent, and Genius." Free-will offerings. Come and bring your friends.

The Auditorium has been fited out during the past week with a fine reporter's table; new chairs for the use of the choir, and fifty new Hymnals for the congregation. All this is the work of the Woman's Auxiliary. This organization of the women of Unity Society keeps the channel of prosperity constantly open by continually using the funds which come so freely into its treasury.

The new building for the Unity printing plant is growing rapidly. The walls of the first story are completed and the floor of reinforced concrete is being put in.

The printing department asks that the special blessings of all Unity friends be poured out upon this work that the books and tracts may reach to the end of the earth and make easy the way for tens of thousands of hungering souls.

Last Sunday morning Mr. Fillmore talked on the subject "The Youthful Idea and How to Maintain It" using as his central text "Who satisfieth thy mouth with good things so that thy youth is renewed as the eagle's." The point of the lesson was that spiritual satisfaction renews the youth and tends to life, while dissatisfaction leads to worry and anxiety and all those adverse states of mind which break down the organism. The talk was full of helpful practical suggestions.

A friend who had received one of the cards of "True Statements" writes:

"I have tacked the 'True Statements' on the wall by the telephone, so every member of the family wll see them every day.

This will surely have its beautiful effect on the inner nature of the word that is sent out over that telephone, and is a much more practical way of bringing the household to a recognition of Omnipresence than to frame elaborate mottoes and hang them in an obscure corner of the parlor.

There is not a better index to a man's heart than to hear him talk of other men. The motive that he imputes to other men are the motives by which he is governed himself.—Columbia Medical Journal.



OF LESSONS IN HEALING

"Christian Healing," by Charles Fillmore.—Whatever our religious beliefs and opinions may be we cannot afford to be ignorant as to what the rest of the world is thnking and study-We may not believe in Christian healing, and we may believe most fervently, but that is not just the question in discussing a book such as Charles Fillmore has presented for our perusal. In 12 chapters or lessons he has explained the vital points in New Thought philosophy, and whether we accept it or not we must agree that it is philosophy of the deepest and most thoughtful character. There is nothing antagonistic to the most devout orthodox believer, and scarcely anything to which he might object, except the unlimited power ascribed to the divine mind. If you do not know what the New Thought people believe, here is a chance to find out in the clearest, simplest way, after which the author leaves you with a pleasant feeling of being at liberty to do your own thinking without any limits or boundary lines. Straightforward simplicity is the main feature of the volume, there is no confusion of scientific names or terms, and yet the reader is impressed with the profound knowledge and understanding of the writer. Unity Publishing Company, Kansas City, Mo. Price \$1.25 .- The Oregon Sunday Journal, Portland, Sunday Morning, February 27, 1910.

RECENT TRACTS

Helps Along the Way, Enduring Words, God Your Support, Health Hints No. 1, Health Hints No. 2, Instructions to Patients of the Society of Silent Unity.

These above booklets will be sent by mail for 5 cents each, or the six for 25 cents.

UNITY TRACT SOCIETY, 913 Tracy Ave., Kansas City, Mo.

Mrs. Van Marter stated in a recent Sunday evening lecture that there are in the world over 14 millions who do not resort to drugs for healing. She quoted form Van Norden's magazine as authority. This is encouraging. It shows the rapid increase of knowledge among men, as much of this emancipation from drugs has come during the past 25 years.

A man writes: "My wife and I don't get along very well together. Please treat her"!!!





Bevoted to Practical Christianity,

Vol.

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KANSAS CITY, MO., MAY, 1910

No. 5

RIGHT THINKING AND RIGHT LIVING

Christian D. Larson, editor of the *Progress Magazine*, Chicago, gave four lectures in the Unity Auditorium, Kansas City, April 18th and 19th, afternoon and evening. Through the courtesy of Mr. Larson, our stenographer was allowed to make condensations of each lecture for publication in UNITY. The following is from the address on "Right Thinking and Right Living," delivered at 3 p. m. April 18th:

This subject of right thinking and right living is attracting a great deal of attention, not only among those who are interested in it, but also among people who know very little about the powers within themselves.

The power of thought, the power of Spirit, the power of faith are all necessary in right thinking and right living; and the reason is found in the fact that we have come to the conclusion that life is not something that exists by chance, is not something over which we have no control, but is something that has been given into our hands to use, apply, to rule, and do with it as we may like. This is an idea that is spreading broadcast at the present time, and is creeping into all kinds of literature. It is being proclaimed from every pulpit, and is even being proclaimed from the stage. There are at least twenty most successful plays at the present time that are teaching this truth.

In the first place, we all want to live our life in a manner that will please our desires, our aspirations and our ambitions in the greatest measure. Then we all want to gain better control over circumstances. We are coming to the conclusion that it must be possible to control

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fate. Another thing that we want is to stay well, and there are a great many people who do not object to staying young. There have been people all along who have wanted to stay young, even before the renewal of youth became a subject for philosophical discussion; and I want to say that these women, (or girls, no matter whether they are 17 or 70) or anybody who helps the human race to get away from old beliefs, modes of thoughts, and ways of living, are doing a great work, no matter how they do it, or what their methods may be. We shall view this from the standpoint of right thinking.

There are two kinds of thoughts, objective and subjective. Objective thought is that on the surface, ordinary reason, ordinary mental action which has no special depth. It has an indirect power in this way—objective thinking may mould character, may produce tendencies toward happiness, sorrow, etc. If our objective thought is wrong, we are not going to experience any adverse results from it. We may experience adverse results after a while if we think continually in this way, for our mind gets wrong habits. All objective thinking may become subjective. So to be on the safe side it is best to make all thinking right.

Then let us consider subjective thinking. The reason we can call it subjective thinking is because it occurs beneath the surface. It is deep and has feeling. It has life to it. When you feel a certain state of mind and feel it from the depths so that it gets into every atom of your very life, it is subjective thinking. The thinking of that thought produces immediate effect on the system. The objective thought has no inherent power to express the truth it contains. If your thinking is subjective it is of the heart, of the soul, of this life within you and it takes effect. It gets into the undercurrent of your system. Your objective thoughts are like seed sown on stony ground. They may be good seed but they have no place to take root; subjective thinking



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is seed that is put down in good soil. When you live something, it sinks into the very depths of you. It falls into good soil. This, then is the first principle we want; to make all thinking right.

The second essential is to know the right tendency in everything that takes place, and to know that feeling mental attitudes affects one's whole life.

In our conversation with people we will soon learn in what direction their mind is running. Some people always have something wrong. With our thought very much on the surface, we do not see the trend of that idea, but if we examine it very closely we find that when we constantly live in the belief that there is always something wrong, the mind must necessarily produce according to this idea.

Do you ever hear people saying there is always something right? I think it would be a very good idea if we would practise that new thought. If my mind is trained to dwell in the idea that there is always something right, if I think it, tell it to my friends, I am producing the right effect. Now if I place a picture before my mind that there is always something right, my mind is going to be inspired. And here is a valuable idea:— Every force in your system, every single action, is creative if it is subjective, and every single action of the mind will create according to the image placed before it.

Suppose you invent something and the model is faulty; the machine itself will not work properly. Every thought we place in the mind is a model. It is an invention in the mental world, and the result will be according to the model. When things do not go your way, and you say "That is always the way," what is the result?

If you believe that you are getting older, you will get older. You should say "the longer I live," instead of "the older I get." Then you say "I am losing my memory; of course it is time." It is not time! It is time for



you to improve every single faculty you possess. If we live in the conviction that we can improve our faculties, improve our character, improve life we will constantly make everything better and better.

The average person trains his mind towards sickness, trouble, etc. If your whole mind is troubled, you will find trouble. If we start out in the morning with a grouch or hate in our hearts and disgust in our minds, everything goes wrong during the day. Why? Because we are all wrong. Optimism declares if you are expecting things to become better, of course they become better. But it is not simply a happy thought. It is based If I am expecting everything to become upon a law. better, I am placing such an idea, such a model before my mind. I am inspiring all the creative powers in mv mind and soul. It makes all the difference in the world what direction you give the powers that are within you. If a person expects to stay well all the time, he will stay If you expect to lose your faculties, your mental brilliancy at sixty and retire and take it easy after that, you will have a chance to take it very easy, because you will pass out of the body.

These men and women who are living and working for something year after year, who will not recognize age or decline, what happens to them? All men and women who live for something interesting, larger, better or something greater in any part of the world's work, be it physical, mental, moral, or spiritual, retain their vitality a long time. There are brilliant men today past the eighties, but they are active, they are alive. They did not "retire." The day of retiring is a recognition of the belief that life is soon going to come to an end and that you are of no more use in life. You have a mission in life and nobody else can fulfill that mission for you.

Scientific thinking is based upon the idea that every feeling, every desire, every tendency, every belief, every mental action tends to move towards something larger,



something better, something greater, something truer

Where do I focus my attention? Upon decline, death and the grave, or upon life, greater achievements, greater dominion, and higher mentality? One is unscientific, the other is scientific because it is in harmony with the law of the mind.

The great purpose of existence everywhere is to move upward and onward. We all live for the purpose of living more and we have no right to say that we are going to live less after a while, or do less after a while. That is contrary to the law of human existence for this reason. All our thinking, all our feelings, all our aspirations, all our ambitions and desires, must harmonize themselves with the upward and onward tendency. I have accomplished so much; then I will aspire to accomplish more. When I have realized my ideal, then I will aspire to still greater ideals, and when I have realized them I will aspire to one that is greater still. will inspire every atom in my entire being to have that beautiful picture before me, and will think of that, I will make it a part of my life to such an extent that I will never forget that it is a heart thought; in this way it becomes second nature. Examine our mental states through the day. How do they compare with that beautiful conception of life? When I recognize loss and defects everywhere and impress them upon my mind I am turning my mind toward lesser things. I will look for the good and beautiful in everyone, and if I see something that is not good and beautiful, I will say, "This shall pass away, what of it?" It does not make any difference how much a man or woman may know, how unlearned and unrefined, the good is ten and twenty times greater than the bad in its worst form. should we recognize such an insignificant thing. ple say, "I cannot recognize the good in everybody because I see so much that is bad." It is not so. If you

are looking at everything squarely in life, mind and soul. you will not see much that is bad. You will see more that is good than you dream of. So do not pay any attention to the weakness that you see here and there. People tell us, "This is a beautiful theory, but what are you going to do with it right here in this world of sin and wrong?" We are simply going to do this: Use common sense, and common sense declares that no individual can justly call the minority greater than the majority. Take the life of any person, take any environment and investigate closely and see if you do not find ten times as much good as there is anything else. When one is looking for the good and beautiful and lets the other pass by because it is contrary, and must soon pass away, he is simply using good sense. He is counting that which is in the majority.

When you meet a person what is the first thing you do? To use a common expression, you "size him up." From what standpoint? What do you look for in that person? Do vou look for admirable qualities, or do vou look for something you can criticise? You look at external appearances. Anything that is material, is in a process of formation, and nothing that is in process of formation is perfect. If we make it a practise when we meet anybody to look for admirable qualities, what is going to happen? There is a saying that what you look for in others, you develop in yourselves. If I look for character, or admirable qualities, good things in everybody that I meet, and do not pay any serious attention to anything else that I see, I will develop those things in myself. Whenever you meet an individual who is always looking for faults and defects in everybody, you will always see an individual who has more faults and defects than anybody else, and the reason is plain, when once you recognize the fact that every single faculty is creative and creates according to the model. model is inferior, so will be the creation. It is just as



easy to make your model ideal and beautiful and attractive; and it makes all the difference in the world upon life, health, and upon external condition. Suppose that you are living in some environment that is not to your liking, it is not what you want, and you have come to the conclusion that you must have something better, and are determined to have it. Now this is the idea. you can recreate your environment vou must recreate yourself, and before you can recreate yourself you must place before you a model. You must have a model that contains all the qualities that you wish to possess. We have noticed all along the line that whenever we begin to change vitally, to change actually and thoroughly, things within and without begin to change. When you begin to improve, the first thing that happens is that other people recognize the fact, and we know the world is waiting everywhere for people who are improving. There is plenty of room on top and we know it, but what we want is to know how to get there.

Here is a man in the buisness world who wants to get to the top in commercial life. He works hard and is determined, but recognizes the fact that he must improve his ability and must be more competent, and he tries to improve his ability. At the same time two thirds of the mental actions that are taking place in his mental world are destructive. So the business man, the man who is working for business success cannot afford to ignore the principle of right thinking because his very success depends upon every force of his mind becoming a building factor. He must inspire his entire mental world. It is to his advantage to make every single mental action constructive.

In dealing with success in the world—and everybody should succeed in his vocation whatever it may be it is necessary to keep your feet on the earth even though your head may be in the highest realms. It is sweet and lovely to dream, flying up among the clouds filled

with ideas and ideals. We sometimes feel like singing with the poet, "Would that my tongue could utter the thoughts that arise in me." It is so beautiful to get up there and live among the clouds, and most people after they have had a taste of that sublime consciousness are tempted not to come down to earth again. They want to stay there, and they do for awhile, and continue to dream; to have grand and wonderful visions of the ideal.

We are not in this world simply to dream, but to make it richer and better. Some who have had experience in the ideal, are tempted to have nothing further to do with the world. They want to run away from it. They do not want anything to do with the activities in the commercial life, or with the people. They say "Take me away from the people; I want to be with my dreams."

We are here to do things and the best things that can be done. So in right thinking and in right living every single idea and ideal that we can understand, that we can grasp or find anywhere, should be applied, should be made real in the visible world. Therefore we find that the man who wants to be practical cannot afford on the one hand to ignore the dream, nor can the dreamer afford to ignore the practical.

We find plenty of people who are practical, who do not have the dream, and we have a few dreamers, but many of them are content to enjoy the ecstasy of the dream. What we want are people who can touch the sublime and at the same time touch practical life; who can be inspired by the sublime to improve the opportunities in the practical.

We can readily understand therefore, what right thinking will do in every day life, because as it tends to make every force in your system, it will tend to increase ability, capacity and power along all lines. As you become more efficient you can be of more use and the world can see that you are becoming a greater man. They need you here and there, and you do not have to look



for opportunities. Opportunities will look for you. No matter what his environment may be today, he has the power within himself to grow out of that, and the way out is not to force himself out, or run away, it is to grow If you are living or working some place where things are not congenial, do not resist. Do not feel despondent or discouraged. Do not look upon this environment as your enemy. If things are not congenial, just resolve that you are going to be congenial yourself. When we are congenial we will freeze out any condition no matter how disagreeable it may be. You know there is no power in the world that can exist permanently under the influence of a smile. I do not simply mean the smile on your face, but the smile of life. If you feel the smile it is quite easy to show it on the face. When you feel the smile within, you are becoming congenial. Here let us remember that statement of Browning, "How soon a smile of God can change the world."

Now we come down to the basis of scientific thinking. The idea is to make all thought conducive to greater thought and when your thinking tends to produce more perfect and scientific thinking you are producing physical conditions. Here we find the greatest remedy in the world. A change of mind, new thought—and by new thought I do not mean some system of belief. I mean that when your mind is constantly becoming larger and more perfect in its actions you will naturally produce new thoughts. Is your thought about God today the same as yesterday? If your mind is higher than yesterday your thought of God today is new, it is more beautiful; it is finer and contains more truth.

What is your thought about yourself, about your life, about your soul, about your possibilities, about the whole human race? If your mind is larger today, your thoughts about all those things are new. New thought produces new mental states, and new mental states produce new physical conditions. New thought produces



new life and new actions, and as new thought is always larger and more perfect, the new life is larger, the new states of mind are more perfect, and the physical conditions are more perfect.

We have the power-to renew ourselves, but we are counteracting that law by refusing to renew our minds perpetually. So long as you do not perpetually renew your mind your body is going to become old according to custom, and that is all it is, just custom. But the moment you begin to renew your mind along all lines, this faculty in the body is going to have a chance to do its work, and the first thing that is going to happen will be that you will look younger and more vigorous than those of your own age who do not keep the law.

Our purpose in living here is to improve everything in the entire human system. Suppose we picture life as always becoming stronger in body, always becoming more brilliant in mind, always becoming more perfect in character, always becoming sweeter in disposition, always becoming more lovely in soul, constantly increasing in ability and capacity, looking younger and better every year. When we picture that idea before us, and discover that the working out of that idea is in perfect harmony with all the laws of life, we come to the conclusion that there is a glorious time to come, and that that time has now begun.

It makes all the difference in the world whether we take that idea and hold it before us constantly, or simply think of it once in a while. If we want every thought, every feeling, and every desire to work in our favor, it must all be trained to move towards that sublime goal, and no action must be permitted to those in the other direction. That is right thinking, and from that must naturally come right living, and he who lives right is going to get well and live to make the world become better every day.



THE BLESSEDNESS OF BEING DIF-FERENT

FLORENCE SLACK CRAWFORD

"The world is so full of a number of things, I am sure we should all be as happy as kings."

It was thus, that Robert Louis Stevenson proclaimed how little excuse we have for monotony! In a world so full of variety and abounding beauty, what possible reason can we find for being dull or disinterested? You have a share in this variety. Perhaps you have never thought of it until now, but believe me, of all the things for which you should be glad, there is nothing which should bring you such unceasing joy, as just that you are different. Not in the old Pharisaical sense, that you are better than your fellows, but that you are unlike them.

The greatest need in this world today is the realization of one's individuality, and I am certain that to me, at least, one of the greatest pleasures this universe affords is that no where are two things alike. No two trees in the forest, no two blades of grass in the field! Everything has its own character, and is founded on a separate thought. Individuality is your birthright. It was intended from the beginning that you should have a distinction all your own. You are to live into visibility an idea which the Father has concerning vou-you alone. Your name is to be different from that of all your brothers and sisters. It is to be indicative of your character, and your character is your realization and expression of the great I AM who dwells within you, and lives through you, yes, lives you, for you cannot exist apart from it.

In the past we have been in a perfect maze of quandary, not knowing whither to turn. Ignorance of our being has so clouded us that we have stumbled blindly about, seeking in this one and in that, a leader, being



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willing to be led or driven—content to go in droves. But now that a light has dawned upon us, and we are beginning to see a little of the truth about ourselves, we are learning to think, and to be for ourselves more and more.

The Father of all is revealing himself to the world through you! Think of the honor, of the possibilities, of the dignity of it! You are to make known to your fellow beings a Perfect idea. They too have ideas to express, but in no particular is it akin to that of yours, save in love, for all perfection is founded upon that. I remember one day when I was stroking my little kitten, I was so overcome with this thought that I just cried out to it, "Oh, you little bit of God." Such a wave of thankfulness came over me that it was just a cat and nothing I thought of its beautiful fur, of its wonderful grace and cunning, and I felt so full of gratiude that it was just itself, and was willing and content to be a cat. It is certainly as great a thing for a cat to be a cat as for a man to be a man, and in a sense to a cat perhaps belongs often the greater praise, for a cat truly expresses what it is without a flaw, whereas man lives often in pretense or imitation and appears to be what he is not. Oh, the blessedness and simplicity of being just what your are! Of putting into expression the very actuality of your own consciousness of your self. To coil your hair this way because it is the natural thing for you to do. To wear blue because you love it. Not because Mary has a blue dress, or because Dame Fashion decrees it, but just because you love blue. What marvelous sentences would fall upon our ears if you should give utterance to what you really think! If you would let fall from your lips the pure words, founded in love, which well up in your heart, just because you feel them and they have come to you. And oh, that you would sing just because you love to sing, regardless of how your master taught you; without a thought as to whether you shall be heard or not; just to sing from pure love of song, because it lies in



your heart, and must be given expression. Think you that the lark in the early morning heavens is wondering if he sings in the most approved method? No, a thousand times no. When you hear that wondrous song, you say, "Listen, it is a lark." Did you know him more intimately, you would say it is such and such a lark, for his song is all his own, created in his own breast, given forth from his own joy, and for no other reason than just that he is glad. I am sometimes almost overcome with the thought of the wonder which shall be in this world of ours, when man shall live like that, shall be himself from simple joy of being.

There are those today to whom this realization is coming with overwhelming force. Recently I read an artcle, the cry of which was against those shops and factories which deprive man of his liberty to think or create, and to force him into being a machine for just one particular kind of work; which compel him to turn out with rapidity because done automatically, a special thing all day long, thus robbing him of his right to exercise creative thought, and lessening his usefulness in all lines save in this one little niche. This is a crime against humanity, and is a result of the rule of mammon. Love rules in no such way. It recognizes no need of haste, therefore lets the worker think; lets him both create and complete his work with love as his inspiration, and joy as his reward. The Arts and Crafts society are working in this thought. Recently I saw an engagement ring which a fond lover had designed for his best beloved. thought how appropriate in every way. His love for her was individual, how fitting that the symbol of his love be individual also. What a beautiful gift it wasno other ring in all the world like it, and so representative of his devotion to her.

The absurdity of being anything else than natural is very aptly illustrated in the Chinese and Japanese races. How individual and artistic is their native art and



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costumes, yet how ridiculous they are as they seek to imitate our manners and customs. Instead of native picturesqueness, they become ludicrous in their imitation, and by their non-adherence to their own thought, mold beauty into sham.

I believe the time is fast coming when we shall work because of our love of creation, and in everything the thought will be as apparent as the thing itself. is your rightful privilege in your work, how much more so is it your Father's in his work? How much more apparent then is your individuality. You may ask, "How am I to attain my own; how am I to recognize and encourage my individuality?" First of all, be still; next love; these are the great essentials. Now at this very moment you are yourself, different, but this difference may not be expressed in beauty, and all love-thoughts must be beautiful. Therefore you must cease your clamorous thoughts, and be still, receptive to the ideas which will flow to you as surely as you are quiet long enough to receive them. These ideas, founded in love, when carried into activity will mold your nature and form into beauty far beyond your fondest dreams. Only the beauty must not be the object of your quest, but rather seek love and receptivity. Beauty is the effect, ally yourself with How steadily the lilies gaze upon the sun! Do thou as persistently gaze upon love, and all good will follow thee.

Recognizing your source and your mission, you will have at once your freedom. Immediately you will see that a like source and mission belongs to your fellowman. Feeling certain of a calling all your own, cease to strive. Fear leaves you. Envy, greed, malice, criticism—these all fall away from you. Are you not already more beautiful because of their departure? Trust will now take the place of unrest in your mentality. New interests have sprung up in your life. Joy and thankfulness radiate from every feature. But you say, "The



mission, where is that?" Did I not say, "be still." Your work at first is your nearest duty. Be faithful in it; no one can do it so well or so individually as you. When you have perfected it, lo, you will find the other already at your door. Keep the mind alive with trust and thanksgiving, and your good will crowd to you. I know, for I have learned.

Never doubt yourself. From the very beginning the very hairs of your head have been numbered. Think then, how improtant you are—creation so beautiful that you would wonder, if you but knew! Possessed of a beauty all your own. Can you judge between the loveliness of the violet and the rose? How perfect, and yet how individual they both are! Do you catch the inspiration? Go forth then, confident that all good attends you. "The anointing with which thou hast been anointed, abideth within thee, and thou needest not that any man should teach thee." Oh, the blessedness of it:-within thee, and thou needest no man to teach thee! words have been the inspiration of my life. I hungered for so much, until I learned that I have it all in the great within. There you will find it, also. Stop clamoring, be yourself-be STILL!

There are only two ways to get liberty. One is for the isolated individual to flee to the savage wilderness, and there, away from all his fellows and untrammeled by them, attain such animal liberty as nature permits. But this, be it noted, is only liberty from man's interference. It is not the liberty of man's fulfillment.

The second way is for men to unite and by patiently, faithfully, lovingly, co-operating, create for each other and all, that real liberty which is power.—William Loyd.

[&]quot;I grateful, take the good I find; The best of now and here."

FREEDOM

Louise Evangeline Keep

Let me be free!

I care not what men's creeds are, nor what form
Of worship calls them, nor before what shrine
They bow. That which my soul has proven is mine.
So that my heart is throbbing with the warm
Touch of the living Christ, the Love Divine,
I need no creed, no form, no shrine,

Let me be free!

Let me be free!

Nay, do not say that here within this band Or in that line of march my soul shall seek Her work, her rightful path:—so that I speak Each day with God, so that I know his hand Is leading me, so that no trust I break,

Need I some man-made pathway take? Let me be free!

Let me be free!

I do not fear to stand alone, apart;
Though all our pathways may diverge, the friend
Who truly loves, will love me to the end.
That God speaks not alike to every heart
I know. I do not fear to stand apart,
In dreary waste, or noisy mart,
Let me be free!

Det me be free.

Let me be free!

And I would not forget that every soul

Has love of freedom, sov'reign right. Lord, let

Me know where thou wouldst have me stand, and yet

Be sure thy hand all other lives control,

That thou speak'st not alike to all. Oh, let

Thy love shine in lest I forget

All souls are free!

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PRAISE AND ITS EXPRESSION

STELLA M. TEMPLEMAN.

Praise is the natural language of love. many as I love, I rebuke and chasten" might well read, "As many as I love, I admire and praise, because love cannot hold less than a good opinion of the beloved object. God is Love, and he is momently praising the whole creation into being. At any time we may become conscious of his loving-kindness and feel ourselves the object of his benediction, "This is my beloved son, in whom I am well pleased." And it is because God does think well of us and see only our ideal nature that, deep down in our hearts, we cherish the unquenchable belief that we are worthy of his love and trust and will sometime prove it. We know that we are not "altogether born in sin," as they have tried to convince us, but that we are children of the living God, possessed of all his attributes. Thus we are convinced of righteousness, instead of sin, by the still small voice of intuition, against which the world's clamor of attempted proof amounts to nothing.

As heirs of God and joint heirs with Christ, we inherit the faculty of praise. Nor does this power reside in man alone. It is omnipresent. The whole universe is now in process of praising God. Every leaf and bud and blade, every blossom that expands in the sunshine, every cloud that floats with the wind, every dewdrop and every star—all join in a mighty, ceaseless hymn. Like the lame man whom Peter healed, they are "walking and leaping and praising God."

Solomon said that "for everything there is a season, and a time for every purpose under the sun." And while this does not apply to the spiritual faculty of praise, since we should praise without ceasing, yet as applied to nature it seems to be especially appropriate to the springtime, the season of growing, blossoming things.



Man, beholding this annual expansion of the so-called inanimate world and dimly conscious of the real meaning of this form of expression, as if he caught an echo from the great choir of trees, swelled by the congregation of the grasses and the moss, proclaiming in mighty chorus their "Praise God from whom all blessings flow," feels welling up from within a something that needs larger expression than it has been receiving. And, without stopping to inquire into and understand the feeling, but seeking blindly for relief through some form of expression, however inadequate, he falls into verse and is laughed at as a spring poet. Yet it would seem that spring poets, to some extent, are natural and right. Only let them express their individual nature instead of imitating that of the outside world, and they will become poets in deed and in truth, as well as in word, and no man will longer think of laughing at them. Who is a mightier, sweeter poet than Jesus of Nazareth? Yet no man laughed at him. Instead, the multitude hung upon his words and even his enemies and spies reported that "Never man spoke like this man." This was because he expressed God. the indwelling Father revealed to him individually. He spoke rapidly, without forethought, and "all wondered at the gracious words that proceeded out of his mouth," the credit for which he gave entirely to the Father. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak."

Praise is an effect, the cause of which is appreciation. We can not with sincerity praise a thing unless we appreciate it. Our praises of others will ring false and make no lasting impression unless they spring from true, heartfelt appreciation. Appreciation may be defined as true judgment or estimation of values. In Spirit it is that instant responsiveness in quality and degree which meets every act or attitude of others, preserving the balance and poise of the spiritual universe. And



this faculty can be developed in anyone until it becomes a habit. If one is accustomed to indulge in discouragement, thinking that things are out of joint for him and going from bad to worse, it is an indication that he is out of poise, that he has neglected the faculty of appreciation and its attendant expression of praise in his life. He must get to work and develop his power of appreciation and learn to express it through praise.

The center through which spirituality, appreciation, praise expresses is at the apex of the brain. There are twelve fundamental faculties centering in different parts of the body, and these may be gathered together and concentrated in the act of power and praise, when the whole consciousness will be uplifted and the mind cleared, soothed and given new vigor and impetus.

To praise is to magnify. This is generally accepted as meaning to exalt, or to extol, and it does mean this. but it has an additional meaning. To magnify is to increase or enlarge the size of an object or subject, so that it appears larger than it looks at first sight to the naked eye. Now, we can not magnify God, in the sense that we can make him seem greater than he really is, because he is already infinite; but we can magnify our consciousness of God, the Good, in our own lives by praising it unceasingly in word and deed until we are able to see it in its true relation to us. Sometimes we are tempted to think that there is not much good in us, after all, or in our environment; and when we reach this point it is time to turn on the magnifying glasses of praise and appreciation and begin to see ourselves and our environment as God sees us.

When Mary, the mother of Jesus, went to see Elizabeth, who saluted her with words of praise and rejoicing, the first recorded words of Mary's response are the exalted hymn of praise beginning, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior." Nowhere in human language are found more beau-



tiful words than these, filled with the intense spiritual love and uplift. "Happy he with such a mother," and happy the mother of a child so endowed with that rich heritage, joyous appreciation of the things of Spirit. Mary's soul magnified the Lord and from that time until now all generations have called her blessed. She had the true judgment of values in the spiritual realm. She received the higher spiritual law of being, she magnified and rejoiced in the Good and was blessed accordingly. She applied the law of praise.

Once Jesus, while teaching his disciples, said to them, "If ye know these things, happy are ye if ye do them." We all know how to praise, we know how to look for the good in things and people, but we do not always hold ourselves up to the law. Instead we sometimes "faire la moue" and everything in our world gets awry in consequence. This was what troubled Hamlet when he thought the times were out of joint, the times were all right. They were no worse than the time when Jesus walked in Palestine boldly proclaiming, "The kingdom of heaven is at hand." Hamlet proved himself out of joint by the methods he adopted to set things right, and Jesus just as surely proved by his works the kingdom which he preached.

So, if we desire the things of Spirit we must prove them right here now in our lives. They are all present now in embryo, awaiting the application of the law of appreciation and praise to make them expand and increase before our eyes until they fill the whole place where we are sitting, just as did the sound of the rushing mighty wind on the day of Petecost. It may be that we have given so little thought and attention to the good in ourselves, in our neighbor, in our environment, that we are unable to see that it is there at all. But it is, it is all there, and the only reason we do not see it is that we have allowed our appreciation of the good to become atrophied until it has dwarfed our perception, our right



judgment. The remedy is, put on the magnifying glass of praise and we will begin to see the good larger and larger.

Job, allowing himself to be goaded to the point of unreasonableness by the so-called good advice of his friends, said, "Though I were perfect, yet would I not know my soul." This remark showed his faculty of appreciation out of focus. The one supreme object of our study of Truth is to become acquainted with our soul, or real self, and so make conscious, intelligent union with the Father. When we realize perfection we will know our soul perfectly and the problem of eternal life will be forever solved. Consciousness of individual identity will never again be lost, but we shall know and remember all that has gone before, since "Before Abraham was I am," as well as all that comes after. The mystery of godliness will be made manifest, as well as all other mysteries, and the prophecy, "There is nothing covered that shall not be revealed; neither anything hid that shall not be known and come abroad," will be fulfilled. We no longer believe that "the mysterious things belong unto God" and "are not for us here below," but are even now affirming with Paul, "Behold, I show you a mysterv"eternal life.

The way to the realization of this ideal desire is through the gateway of praise. We must train our faculties, harmonize and uplift them, so that they will all do their work naturally and perfectly. To do this we must begin by appreciating and praising their ability, for they are each and all able with the ability which God alone can give. We must stop thinking of ourselves as weaklings and inferiors, and must strike out boldly with the prayer, "Save me, O God, by thy name, and judge me by thy strength." This is the mightiest prayer that can be made by man, and even a dawning consciousness of its real import causes us to square the shoulders and look the whole world in the face, as we think of the very

strength of the living God pulsing through us, upholding us, working in us, with us and for us. I am no longer a puny thing, crying out for mercy because of my short-comings, even relying upon them to call forth pity and compassion of God as he takes note of the discrepancy between his might and my weakness; but I am a glorious child and heir of the mighty God, endowed with the princely atributes of infinite strength and power, more and more, as much as I can ever use. "Judge me, O God, by thy strength."

God is in the word of praise, and when we seek him there he will be found by us. "For thou art holy, O thou that inhabitest the praises of Israel," So we see it is in our power to express God at any time. He is not a God afar off, he dwells right within our words, and it is our privilege to choose either the good words that magnify the Lord in consciousness, or to let our conversation drift with every wind of adverse feeling and so "pervert the words of the living God." The burden of choice is upon us. "Every man's word shall be his burden," that is, he is responsible for the word he uses and he himself gets the effects.

It behooves us, therefore, to chose words of praise. "Let those that love the Lord say continually, Let God be magnified. My praise shall be of thee in the great congregation" of my faculties, and with all patience and faithfulness will I speak the word. "Praise waiteth for thee" and is patient, knowing that God cannot fail. Thou art new every morning; great is thy faithfulness. And, being thy image and likeness, I also am new every morning and great is my faithfulness. David's great climax of prayer should be made ours daily:

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

"Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

"Bless the Lord. all his works in all places of his dominion (his kingdom ruleth over all): bless the Lord, O my soul."

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SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

Annie Rix Militz.

THE FOURTH DAY

WEDNESDAY---WISDOM DAY

The aspect of divinity which the middle day of the week presents is that of the power of thought from the heights of intelligence called *Wisdom*, and the works which are the consequence of it.

The word Wednesday is derived from Woden, the chief god of our anglo-Saxon ancestors. His character. office and functions were much the same as the Roman god. Mercury, called by the Greeks, Hermes, and by the Egyptians, Thoth, the deity that presided over thoughts and the works of thought. The Latin races obtain their name for this day from the god Mercury, as in the French, Mercredi.

To those who have been making the powers and nature of mind an ardent study, Wednesday offers manifold suggestion about thought and its creative aspects. Under the old gods, thought has a subtle history and there are marvelous tales of the magical quickness of Mercury, this fleet message-bearer of the gods.

"Quick as a thought" is our superlative for speed, We call quicksilver, mercury, because of its movement, and the first characteristic of the planet Mercury is its swift revolution about the sun. The mercurial temperament among the people of the United States, bright, alert, sprightly, has been held by astrologers to be proof that this country is ruled beneficently by the planet Mercury.

All these intimations we can, like Mary, "ponder in our hearts" while remembering the Christ that redeems these attributes from their old perversions for

which Mercury was notorious among the gods, thieving, mischief-making, cunning, fickleness, and double-dealing.

With winged head and feet, bearing the mystic rod, serpent-entwined, Mercury well symbolizes our mysterious thinking-power. But as the gods dwelt among the clouds and seldom favored mortals with their gifts so thought has been, in the centuries past, relegated by the majority to the realm of fancy and untrained imagination and only as the one God, the Christ-Self, redeems the thinking faculty from its falsities and impositions can it be re-instated, and come to its original recognition as to place and power. Under the guidance of the Christ, human thought is purified, lifted into the realm of divinity and made an instrument for the establishing of the Kingdom of heaven on the earth.

As one with intelligence, all expression is possible to the thought of man. Wisdom and creation are one in the divine realm, "The Lord by wisdom hath founded the earth" Proverbs 3:19. "O Lord how manifold are thy works! in wisdom thou hast made them all." Psalms 104:24. Because the supreme intention for man is that he shall create, like his heavenly Father, the progressive races have been imbued with the idea of the necessity of education, the bringing forth of intelligence from within the child:

"The Lord possessed me (Wisdom) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was." Proverbs 8: 22-23.

The one appointed to instruct whether school-teacher, guardian or parent, should remember that all schooling is for one end to bring forth the God-man who walks in the footsteps of the heavenly Father—"for what things soever he doeth, these also doeth the Son likewise." John 5:19.

Children are our young thoughts, innocent, spirit-



ual ideas in their incipiency, only needing faith in them and development through love, in order to be the avenue along which can come every blessing to the earth.

Wednesday is the day in which to meditate on the perpetual creation one with supreme intelligence. is sewing day and new garments are planned and put together. Other days also may be occupied with new creations and in great variety and diversity from the knitting of a sock to the building of a house, yet they can all be viewed in the same light with which we shall consider this day's sewing and mending.

Inspiration can be in every piece of our creating through seeking to do it perfectly, for the Truth's sake, and because of the principle within one.

"Nothing makes the soul so pure, so religious as the endeavor to create something perfect; for God is perfection and whoever strives for it, strives for something God-like." Michel Angelo.

"Whatsoever thy hand findeth to do, do it with thy Ecclesiastics 9:10, with spirit not because you are obliged to do it, not for money or reward, not for praise but for your Soul, for the kingdom of heaven's sake. The rich zeal and interest and integrity that you put into your work, when done for Truth's sake, give you a mighty impetus along the lines of your Soul's accomplishments; it is laying up heavenly treasures that many a praying recluse is missing in his sense of separation from humanity and indifference to their needs and the service he could render them.

"But how can I be energetic and work with a vim when my body is so heavy and I am so easily exhausted and tired?" cries one who perhaps has bemoaned her "laziness" and suffered acute mortification as her own uselessness has been contrasted with others' activity. Remember there are no "lazy" in God's kingdom. Laziness is a disease which is not healed by condemnation; and if we will never accuse another of laziness we will Original from Digitized by Google

not come under that ban from our own thought or that of others. As one wisely and lovingly seeks a remedy for a disease, so laziness should receive our intelligent and successful healing. The rigor of enforced labor and stinging stripes of others' rebukes and our own self-contempt has only served to make the condition more evident and it has brought confusion as to judgment in training an inchoate humanity out of its weakness into its strength. Tramps are the off-spring of self-ignorance and rebellion against a false civilization.

One's body is heavy and lax because the thoughts are material and sensual, or surcharged with anxiety and sense of the reality of evil, or again, because one has dwelt in dreams and ideals which they have separated from the earth consciousness. Centering the mind in the God-Self in the midst of one and regarding every being in its spirituality and lovableness, brings one to the balanced place in the body so that the body is not felt at all, and your activity is as easy and effectual as the resilient step of the youthful foot. If that foot were twisted in its shoe, its steps would be halting and painful and the youth might seem lazy and abnormal until the mistake was corrected and comfort restored. So false views of life, whether they be selfish indulgence of passions negative wills or merely not-knowing, twist the mentality and a new view must be taken for relief.

Our bodies are made "to fit"—let us keep a good center in them through perpetual co-operation with our God-Self. Meet the slightest suggestion of being tired with a spirited "I cannot grow weary in well doing" and never let the tempter suggest "over-work" or "thankless doing" or allow any other thought to crush you with a sense of injustice and wrong.

Keep your faith in Good inviolate, it holds the key of perpetual renewal of joy and youthful interest.

"There is upon Life's hand a magic ring
The ring of faith-in-good, Life's gold of gold.
Remove it not lest all Life's charm take wing,

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Remove it not, lest straightway you behold Life's cheek fall in and every earthly thing Grow unutterably old."

One of the works of the Christ is to give "the garment of praise for the spirit of heaviness" (Is. 61:3) to raise up those who are cast down, the discouraged self-depreciative natures, with words of loving interest and approval, breathed silently while working upon their garments and audibly whenever the words can be fitly spoken.

This is the day for mending and the spiritual devotee can remember the power to heal misunderstanding as her needle joins the torn places. Mending the worn parts may stand for the mending of one's ways. As the needle weaves back and forth in darning the heart can co-operate with the Spirit in speaking the word that substitutes strong, positive, wholesome habits for the weakness that is appearing in the one to whom the garment belongs.

The dressmaker who will bless her customer while fitting her and send her messages of peace and goodness while sewing, will prove herself a minister of the gospel without stirring from her work-rooms. How often the message of patience and thoughtfulness, of love and harmony, of satisfaction and poise could transform a troublesome patron into a happy co-operating sister in Truth.

Mechanical and uninteresting pieces of work become alive and even charming as we work blessed realizations of Truth into them. A lady who crochets much has learned to find sentences of Truth to take the place of empty counting. Having to make seven stitches very often in a certain doylie, she substituted "God the good is all there is" for the old monotonous repitition and it was a joy to her to write this line when sending her gift:

"This work comes to you filled with words of Truth

and every stitch carries a blessing and a reminder of the almighty Good that is working in and through our lives."

It is this human element of love and goodness that makes hand-wrought articles so much more valuable to the people of taste than the machine-made, soulless and without thought. Our quality is charging all that we contact whether we know it or not and there are senses in mankind that discern these qualities, and characters can be read from the subtle emanations and vibrations of things that have been in intimate association with them. Letters have revealed the nature of their contents before they are opened, handkerchiefs have shown the secret thoughts of their owners. It was this knowledge that was with the woman who said "If I may but touch his garment I shall be whole" (Matt. 9:21). Truly it was her own receptive trust that opened her to the benefit of that touch, for no others of the crowd that pressed upon the Master were healed in that way. The virtue (goodness) of Jesus Christ has gone forth into all the earth so that he who touches a stone in faith touches God. "Lift the stone and there am I."

Every thing in your world must be imbued with the best of you. The sewing-machine you use can receive your calmness and patience as well as your skill and expedition. You take out of the instruments you use what you put into them. Engineers often feel their locomotives to be like living throbbing sensitive creatures, requiring all the wise handling that must be given a high-mettled horse. Barbers tell of tired razors, whose dull edge no honing can make keen. They lay them on the shelf for a week or two and their power is restored. Violins are loved and caressed and made to respond to such sweet harmonics for so long, that their very frames become vibrant and sensitive to the most delicate touch and emotions of their loving masters. Flowers grow and flourish under a fond hand that gives something more than fertilizer or other material elements. Domestic



animals thrive in the atmosphere of love that reveals something more in them than mere brute-creations.

The garment that is made over represents the reforming powers of Truth, working with the elements of a character or system at the place where It finds them and bringing forth a fair work even from material judged hopeless. There is an enthusiasm with some mentalities in exercising their skill to make much out of little; it is akin to that of the magician who with the wand of his word can bring into appearance that which was invisible, so seeming to make something out of nothing. All joy is ours, that of the mind full of devices for remaking and that of the one who delights in perfectly new material upon which to exploit his original powers.

When engaged in any process of reconstruction let us remember how the body is being transformed by the renewal of the mind. New cells replace the old by the same Breath of Life in whose presence and by whose moving the originals were made manifest. New thoughts make new bodies.

Some of the works that engage our interest have come under the ban of uselessness, because they have been made for beauty and pleasure, and this day we can redeem these works by seeing the usefulness of beauty as well as the beauty of usefulness and that pleasure is life and one of the chief works of life is to give pleasure. Thus, while trimming a hat, one can remember that crown of a glorious life for which it stands; while dressing the hair, the thought can dwell on the halo of Spirit whose radiance becomes very visible when the heart is filled with love-memories of our first glory. stand for the treasures of the Kingdom, the Soul's grace is as an ornament to the neck, diamonds are the emblems of chastity and purity and often they have been substituted for the consciousness of the reality and brought a quasi temporal satisfaction.

The fancy-work of leisure moments can be redeemed. from sense of folly by keeping the imagination (fancy) pure and high at such times, guiding conversation out of meanderings along scandal, malice and foolish gossip. Much good vacation work can be done by a wholesome mind resting in the midst of the vaporings of mentalities that have not yet "found themselves." angel-presence of a true thinker on the summer-porch or at the winter resort has been the leaven of the kingdom of heaven in the meal of negative brain-centers and brought men and women to themselves and started them on the way back to their Father's house.

Wisdom is strength, folly is weakness. "My people perish for lack of knowledge." Many a frivolous weak, senseless pursuit will be abandoned, and the dear one arrested from going on a path of degeneracy by reminding him (or her) that such signifies lack of intelligence.

In the Book of Proverbs Wisdom is personified as a woman most desirable for life-companionship while sense delusion, worldly wisdom, sophistry, maya, the folly of isms-materialism, atheism, sensualism-are personified as the strange woman that befools the unwary and leads them to failure, shame and misery.

If mistakes are made in building or any other act of construction, waste no time in vain regrets. the word quickly for accuracy and trueness, such as, "The Spirit makes me always sure and true," "I do everything exactly right," "Nothing can go wrong, for God makes good." Keep your eve on the TRUE I and you will go where you look. One who was learning to ride the bicycle and whose mind was alert for all the lessons of life, found himself continually running into the pillars of the rink where he was being taught. The teacher observing his mistakes called to him, man, don't look at the posts unless you want to run into them, for you will always go where you look!" And Original from Digitized by Google

he thought, "How that describes the power of one's mind!"

"That thou seest, that thou beest." "Keep your eye on the mark of the calling of Christ Jesus."

At times one is kept to a work by the powers that bless until a certain quality is developed and the quickest way out of an undesirable position is to do your very best in it.

"Why is my talented son obliged to work in a position where his gift has no opportunity for development. He has a fine genius for the violin, but he is working laboriously at breaking on freight-trains and he likes it too, said a fond mother to a Truth-teacher one day.

"Perhaps there is some trait that must be established in him," was the reply, "before he is ready to take up his talent and use it. For instance, he may lack continuity."

"You are right!" she exclaimed, "that is just what he has lacked, so that he never would practice as he should. But he cannot indulge that weakness as a brakeman and it is wonderful how he forces himself to rise exactly on time and keeps himself alert to do everything in his work with order and despatch. It makes me quite contented now that I see there may be a purpose in it all."

The word for Wednesday is "God works and wills in and through me and in and through all things for good."

Wisdom works wisdom's way, all beauty and usefulness, all blessing and all delight.

"Through every fiber of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life that seems almost too much":—
God's life.

—John White Chadwick.

Original from

THE TWENTIETH CENTURY BAT-

(Author's Note—As a number of my students take Unity I think they would be pleased to read something from my pen occasionally. It is at the request of some of them that I am sending you the enclosed poem, which will be timely for Great Britian, where there is so much talk about and preparation for war. This is my ninth year in London, teaching the Science of Being according to Mrs. Gestefeld's system, and I trust the work has taken root firmly.—Hannah More Kohaus.)

To arms! To arms! Ye that perceive, A reign of Peace is on the eve; That every thought and word of worth, Must aim to wipe war off the earth.

The time is ripe for wars to lag; Progression now unfurls the flag; Enlightened souls will take command;— To arms! Ye brave who understand.

Aim! that disarmament may be, The bridge that crosses sea to sea; That Heaven no longer needs to trace—"War is a blot upon the Race."

If men were fools, or idiots blind, One could well estimate the mind, That aims to wreck the brotherhood,— But, men are sons of God—the Good.

To arms, indeed, to conquer strife, And to protect another's life: To arms, to down the love of power, And despotism's ruthless hour.

Let each one to himself be true, And with unselfish love bedew His heart, that he may keenly feel. For other's interests and weal.

The brave, the true, the best are they,



Who work to stop the bloodshed fray, And battle each for self-control;— Put up the sword and save the soul,

And cease to sacrifice and hide, The flowers of the nation's pride In dust and ashes, but to feed Political ambition's greed.

Ah no, it must not be, nor may, In this enlightened, glorious day, For arbitration true and just, Will verify "nor may," and "must."

To arms! To arms! but to embrace, As kindly brothers face to face, And clasp with friendship firm the hand, No matter what the name, or land.

Lay down the spear, and hush the drum, For "peace on earth" will surely come; Ground arms! Ground arms! and leave all free, As everyone was born to be.

For Thoughts, right thoughts have come to reign, To wipe out every nation's stain; And cruel war shall be no more; A world wide Peace is at the door.

Great thoughts and true more powerful are Than any implements of war; And Progress has her flag unfurled, Declaring these shall save the world.

Wisdom is the lamp of love, and love is the oil of the lamp. Love, sinking deeper grows wiser; and wisdom that springs up aloft comes ever the nearer to love. If you love, you must needs become wise; be wise, and you surely shall love.—Maurice Maeterlinck.

All outward wisdom yields to that within, Whereto no creed nor canon holds the key.





THE SUBCONSCIOUS MIND

LECTURE BY CHRISTIAN D. LARSON IN UNITY AUDITORIUM, APRIL 18, 8 p. m.

In my remarks tonight I wish to confine myself exclusively to certain vital facts pertaining to the subconscious mind. The subconscious mind is one of those mysteries, we might call it, that cannot be definitely described or explained. We know something about it, but not enough to say just exactly what it is. Therefore, it is not necessary, nor is it advisable under those circumstances, to try to define it or devote any time to discussion. We have found, however, a number of methods for use of the subconscious mind in a practical, helpful manner, and it is of those methods that I wish to speak. I do not think that I could use my time better, because I know from observation as well as experiment that those methods work.

Now to try to analyze this something that we call the subconscious mind, so that we can get a foundation, I wish to say in the beginning that the subconscious mind. is not a separate mind. We speak of it as the great within, and a good many get the idea that it is a separate mind. But there is only one mind. It has two sides or phases, the conscious and the subconscious. We might illustrate it something like this. Mind is a great sea. with billows on the surface, always restless always in mo-This constitutes the objective or conscious side of the mind, and the great depths underneath, the subconscious; yet all is one sea. There is a difference, however, so that illustration does not illustrate fully, but in analyzing that difference, we should bear in mind the fact that the human mentality is one. There are two questions that come up naturally in connection with this subject. One is, What is the subconscious mind? and the second is, Where is it? As far as psychologists have experimented we have come to the conclusion that the subconscious mind is what might be called the under



side, or the inside of the human mentality. It is the vast sea of mental life. And as to its location it permeates your entire system. To say that it permeates the entire personality of man is true, of course speaking generally. Some have said that the subconscious mind is in the fourth dimension. Then they say what is that? Those who have studied into the inner side of things and who have some perception of that vast field, who are up and within the third dimension, have some idea of what the fourth dimensions is, but we shall not devote any time to that. However, for practical purpose we should look upon the subconscious mind as being the inner mental world. It lives, acts and has its existence in every atom of vour being. You know thought becomes somewhat more simple when we remember that every objective thing is permeated by a finer substance, and that in turn is permeated again by a still finer substance, and so on, how far nobody knows. So we are face to face with the fact of worlds within worlds, elements within elements, forces within forces, and the subconcious occupies this vast inner world, or those vast inner worlds. However, with regard to the nature and location nothing further is necessary except to remember that it is within yourself. throughout your entire system, and there is not a single fiber in your being that is not filled with this subconscious life. The subconscious permeates your entire system as water permeates a sponge. Every fiber of the sponge is permeated with water. Every atom and fiber of your system is permeated with this marvelous mysterious subconscious life.

One of the first facts that have been ascertained in this study is that the subconscious mind is, so to speak, a store house or memory for everything that you do, everything that you think, of every impression that comes into your mind through the five senses, and from impressions produced by your imagination or any other faculty;

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nothing is lost. It is possible to bring back to conscious memory everything that has happened in your life, everything that you have thought, everything that you have learned or appropriated in any way. Another fact discovered in the early study of this subconscious mind is that it controls the natural functions of the human body. The subconscious mind controls breathing, the heart beats, re-construction of the physical body, and all the involuntary movements. In fact anything that the consciousness is trained to do, so that it becomes automatic or self-active, is in the hands of the subconscious. Every self-acting process in your system is the result of a perpetual motion in subconscious work. Your characteristics, tendencies, habits; all of these things are a subconscious process. The same is true with regard to everything that we call second nature. When you do a thing so naturally that it becomes second nature, it means that the subconscious has taken the thing up and is perpetuating it. It is the nature of the subconscious to perpetuate whatever it has been trained or directed to do.

That, however, is not its only function as it also acts on short order along special lines, and it is along that line that I wish to speak especially tonight, because we can make such valuable use of this wonderful something. Before I go further in that line, I wish to say that when you are calling the subconscious mind to your aid, you are simply trying to use your whole mind. Here we have the conscious mind on the surface. The average person uses only this one portion of his mind and sometimes accomplishes a great deal. If he could call on this subconscious mind he might accomplish far more. We can never use the whole of the subconscious mind because everything indicates that it is limitless, and by using more of it you simply add to the largeness of your mind, and your whole activity.

I presume you have tried to wake up at a certain hour in the morning, and you noted the result. Many

have tried to work out problems while asleep. I have come in contact with some remarkable results along that You have all heard the statement, "I am going to sleep over that. I am not going to decide on that until I sleep over it." When you have slept over this proposition, or that problem, or that idea, you invariably have a better and clearer understanding of it. You are more satisfied within your mind what to do with it. This little experiment simply indicates that when we take our problems, propositions or ideas into this larger mind, we get better or more satisfying results than when we try to apply only this conscious or this little corner of the mind; and it is reasonable to believe that your larger mind can certainly give you a more comprehensive understanding of the thing. It has more power to draw from, more elements to apply, and it can look at it from more points of view. When you consider a proposition from the conscious view point entirely you see only what is. indicated on the surface, but when you turn the subconscious understanding upon that subject, you might say vou turn on the X-Ray. You look through it and see what is really on the inside of it. Many ideas or plans may look good on the surface, but when you look through them, they look different.

When you go to sleep the conscious mind goes into this deeper subconscious feeling. That is the reason that you take everything into the subconscious when you go to sleep, and this being true it is quite important that you cleanse the objective mind before you sleep. If you are out of sorts, feel disturbed, out of harmony, it is a good plan to root that all out before sleeping, because there are some weeds there that are going down into deep soil where they will take root.

We can say, as a general thing, that whatever sinks into your mind or feeling, goes into the subconscious, or stated differently, whenever you give in to any feeling or state of mind, it goes into the subconscious. Suppose

you feel tired and you give in to that feeling. Have you not noticed that you become more tired every time? What is the reason? The law is this: Whatever enters the subconscious, the subconscious takes up and reproduces, and sometimes acts instantaneously. The subconscious multiplies just like good seed in good soil. You say "I do not feel very well, I think I am going to get sick, I feel it;" and you begin to give in more and more to that feeling and gradually you can feel it in your very bones. It has gotten into your entire system thoroughly and you conclude that you are actually sick at last. You give up. Here let us remember that if we persist in keeping that feeling on the outside, do not give in to it, it usually is not going to get any further than the surface. Some one might ask "Suppose I feel like going to bed, suppose I cannot work." Go to bed and rest, but do not give in to that feeling. Do not let it get inside of you. Go to bed to rest but not to be sick. If you do not feel well or are tired, or if something seems to be going wrong, become perfectly quiet and try to feel that your whole inner life is realizing a calm strength, or as we might say that your inner life, or entire subconscious world is alive with serenity. There are a good many people who are alive who are not serene. There are others who are serene who are hardly alive. If you can combine the two, you are going to find that any unpleasant sensations in your body are going to disappear.

Here is something that is very interesting. No person ever died until he gave in. We can safely state that the great majority of these who pass out of the body would not have done so had they just held on another hour, or another day. Frequently it happens—in the majority of instances— that the forces of life, these forces that are trying to perpetuate life and those adverse that are trying to pull it down, are almost balanced. If you hold onto life a little longer and give that a little more time to work, it is going to win the day, or if you



give up to the other, you are done. We realize the force of it when we realize that whenever we give into any condition it becomes stronger because it is the nature of the subconscious to increase power and the activity of whatever it takes up. For that reason we should give in to more life, strength, ambition, determination, everything that in any way can make your life larger, richer and better.

In training the subconscious mind for practical purposes the first thing to do is to recognize it. Recognize this vast realm with all its wonderful possibilities; by so doing you train yourself to comply with the law. The subconscious mind will do anything that it is directed to do by the conscious mind, providing the conscious mind touches the subconscious at the time. There is a difference between subconscious action and conscious action. Conscious action must touch the subconscious action, whenever you give directions to the subconscious mind. Suppose you want the subconscious mind to work out a problem; a proposition that you do not know is really worthy of consideration. Say, "Now I am not going to act upon this through my conscious mind. I am going to get the light of my whole mind in this matter. I want to get at the subconscious also." If you recognize the subconscious mind at the time and you feel deeply, you are in touch with this inner world of mental action. Then if you think of your proposition at the time and deeply desire the subconscious to take it up, that is actually all that is necessary, providing you are in the right attitude. Many a time all that is necessary is to simply and quietly desire that the subconscious take this matter up, and it is done. The conscious mind produces impressions upon the subconscious mind whenever you feel deeply or keenly at the time. Of course training is going to make you more efficient in applying these methods to whatever you may wish.

Suppose you have some important work which you wish to do tomorrow, and you say over and over, "I don't know how I am going to get through." The scientific method applied to this circumstance would be not to be disturbed about the magnitude of the work, but to simply say that work has to be begun at nine o'clock tomorrow, and I want my subconscious mind to prepare me in the meantime. I want my subconscious mind to bring into service the best ideas and all the power that I need; I want my subconscious mind to be on hand at nine o'clock and see to it that I do my best. Does it work? Try it.

Here is an illustration that proves what power there is in the subconscious mind. Did you ever notice that when you simply had to do a thing, when you kept on saying for hours, "I must, I must, I must" and you felt it so deeply that it went down to your very heels, you got through. And when you got through, you did not know how you got through. You have often noticed people who are not strong go through experiences and circumstances which you would not want to pass through. They go through and win the day; but they feel "I must."

And here let us remember that the subconscious mind responds most readily to the word "I must." If you feel that you must and let that feeling get into the innermost life of you so that every atom of your being feels that it *Must*, you are arousing the greater man on the inside. This being true there is no danger of anybody dreading any undertaking. If you want to do it, go ahead and do it. Say that you must; say that you can, say that you will, and feel those feelings all the way through; expect the subconscious to be with you and respond. In other words, you expect your whole mind to work instead of one little corner.

It has been very well said that the reason we do not accomplish more is because we do not attempt more. Many people are afraid to attempt more because they

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say, "I do not have any ability, talent," or "I am not strong." Do not be too certain. This little corner of your mind out on the surface may not have very much power or ability, but back of these restless mental billows is the vast sea, and all that power can be drawn upon. Some psychologists have expressed it in this way, that there are layers after layers, layers after layers, and so on indefinitely, worlds within worlds, as far into the inner side of things as your imagination can go, and then further still. There are expressions in life on every hand that illustrate the fact that man has extraordinary power and that it responds naturally at certain times, and then when we examine the nature of these forces, we find the reason why. We find it is the subconscious side of his mind brought into action.

Suppose that in your work you need some new ideas, you need some better methods; certain things ought to be improved. Where do you get your ideas? If we can get good ideas from a small part of our mind, can we not get more by drawing upon the whole mental world? Many a person has had an experience like this. "Here is a plan and I do not see how to work it out just now but I will get it. I will let my mind work on that for a few days.". When the few days are over he has it. If you want to write an article tomorrow, perhaps the words will not come. Possibly you cannot express your-Direct your subconscious, put your whole mind to work on the thing, and when the hour comes for you to sit down to write, your hands cannot go fast enough, ideas come so thickly. All writers who write a great deal apply this method either consciously or unconsciously. They submit the subject to their subconscious mind; they sleep over it; they think about it a good deal until that thinking becomes deeper and deeper until the subconscious takes it up and there is response. People who have a great deal of energy and do a great deal of work,



draw upon the subconscious for their capacity because they feel deeply the task which they have to do. Their desires and ambitions are not on the surface, but sound greater depths.

If you are ambitious to do a certain thing and that ambition is just on the surface, you are going to continue to wish and hope; but let the ambition sink into your deeper life until it gets into the under-currents, until you feel that you are alive with that ambition, then you will succeed.

There is no reason, therefore, why any individual should not become more accomplished, increasing his working capacity, increasing his ability along any line when he knows that there is something larger beneath upon which to draw.

Now for practical purposes we would apply the subconscious to as many lines as possible. If you have something special to do, give special directions for it. If you want new ideas, get the subconscious to work for you. If you want better plans and better methods, get the subconscious to work them out. If you have a problem that you cannot solve, submit it to the subconscious and expect results. If you are so situated that you are not satisfied, if you have environments that are not to your liking, there is always a way out. You may not see it, your conscious mind may not be able to work a way out, but the subconscious is large enough to work it out for you.

These things happen so often that there is no reason under the sun why any person should not be able to work out any plans that he may desire, or get ideas on any subject that he wants.

It is a very good plan to think quietly and deeply and sincerely of your plans, ideas, desires before you go to sleep at night. In fact, every person should take thirty minutes before retiring to good, deep, sincere thought about what he wants to do, what he wants to



accomplish. Let him think with his whole mind at the time. You think with your whole mind when your thought is deep, when it gets into the undercurrents.

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Here let us bear in mind the power that determines the force of suggestion. We hear a great deal about suggestion and of course every thought is suggestion. Every idea presented to you is suggestion; everything that we see is suggestion in a measure. What does suggestion mean? Suppose there is an idea in your mind and you are interested in another idea underneath that pushes out the first one. That idea which came in underneath is a suggestion. Anything that enters your thought-field and undermines something else and takes its place is suggestion. What appears to be suggestion does not always suggest. It does not always get underneath so that it can undermine what was there before. That leads us to conclude that there is a power back of suggestion.

Take two salesmen. One goes in and he has something to sell. He talks about it and he suggests this and that, describes his product the best way that he can, but you are not interested at all, and you will say, "No, I do not care for it." The other man comes in. You are in the same frame of mind. He begins to tell you that you ought to have this, and he begins to tell you why, just as the other man did, but he has your attention at once. Why? He is not simply expressing thoughts or ideas, he is not simply giving you suggestions; he is giving a certain kind of power to his suggestion that attracts attention. What is that power? great many people exercise it inconsistently. Whenever you express an idea, do you actually feel what is vital in that idea? If you do you are exercising the power back of suggestion. Suppose you say to yourself, "I am getting well, I am getting better and stronger;" you are suggesting strength and health to yourself, but do you feel at the time what is vital in health and

strength? Does your mind touch the soul of that statement? If so, it is going to produce results, because the real power is there. Many a person keeps on suggesting health to himself and trying to realize that he is well, but he never consciously feels what is vital in those statements. Now we know at once why certain men succeed and why certain men do not under the same circumstances and with the same ability. The one puts soul, or vital energy into his thought, into his work and into his actions, and the other man does not. This is better illustrated in music than anything else. Listen to a singer who actually feels her music. She is living in the very soul of that music and we are charmed, though we may not be well educated in music. There is something there that is more than music. It is the vital spark of music, that inner, finer something that gives it body. Then you listen to some one else. She sings well and you enjoy it, but that is all. You are not lifted to the heights. Your soul does not ascend, your thoughts do not take wings. The difference is simply this, that the one was expressing the shell, and it may have been very beautiful, but the other is expressing the shell plus the mind and the soul. Everything that is in her thought is beautiful, true. and Divine. It is the same all along the line. Whatever your thoughts, desires, expressions or actions are, is there anything vital in them? Do they have the soul, or are they simply mechanical?

If you suggest anything to your subconscious mind it is quite liable to take it up, but your suggestion must not simply be a mechanical statement. It must have this vital something in it. You must actually feel what is real, what is genuine, what is vital. It does not make any difference what the line of action may be, whether it be in the commercial world, in the world of literature, intellectual, spiritual, or in any field of action, the same law of action holds good. You may express an idea, and there may be nothing in the idea, but it may look all



right. And you may express an idea with that mysterious something in it that makes it alive and you have an idea that takes root in the deeper mental world.

When you continue to suggest certain things, certain lines of action through the subconscious mind until the subconscious mind has taken them up fully, then you have a tendency to work along that line. As we continue further, that tendency becomes a mental habit, and when it becomes a mental habit it works largely of itself. In that way we can produce any habit, and by producing habits we can remove those habits that we do not want. A great many people say, I do not have any bad habits. and by that they mean that they do not drink, smoke or swear. There are a few others that we can not afford to carry along. One habit is to become despondent every time something goes wrong. Many people have it. When things go down, they go down. It is a habit that must be removed. But how are we going to do it? Call the subconscious mind to our assistance. The subconscious mind should be called to give you more and more life so that you will continue to be bulit up all the time.

You have all heard the statement that most people lose their heart under adversity, and lose their heads under prosperity. Both tendencies are detrimental. matter how prosperous a person may become, he should under prosperity. Both tendencies are detrimental. matter what a person's success may be, he should look upon himself as greater than his success. Then he will never become puffed up about it, because he will always realize that his success is insignificant compared with what he can do. The man who is egotistical, or becomes puffed up because he has accomplished a few things is a man with a small mind. When you begin to sound the depths of yourself you see there is so much to develop. so much to bring out, so much to achieve, so much to realize. Then you will see that this little thing you have done is not anything to put on feathers for.



I am after greater ideas, and as long as a person has greater ideas to use he is going to be a greater man. It is a serious matter, however, this tendency to go down every time things go wrong. All the actions of the mind move towards the ideal if they are to be constructive; and unless they are constructive they are detrimental.

As a beginning along the subconscious lines I would suggest a program something like this:

First, I would make up my mind what I really wanted. Most people direct the subconscious to do this today, and something else tomorrow, so there is not a single line of action that is permitted to work itself out. The first thing we want to do is to get a very clear idea of what we want to become, what we want to accomplish, what we want to attain, or what we wish to realize, and use common sense, good judgment, and reason with respect to our desires. By that I mean that our ideas should be within reason, something that we are quite certain that we could realize if we put our best efforts into it.

It is a good idea to work for the next best thing as a starter and when you get that, go on further, and you can easily picture higher ideals as you go on; but it is absolutely necessary in order to train the whole subconscious mind to work harmoniously, to know what we want and then begin to train the subconscious mind to produce it. It will give you the right ideas, the right plans and the right methods. When we first mention the fact that the subconscious mind can give you what you want, it looks mysterious, but when we know the process, it does not look so. You may have a small business; you may not be satisfied with it and yet you do not have any ideas for enlarging it. And why not? Why shouldn't you get practical ideas for enlarging that business? The whole mind is capable of doing it, so put the whole mind to work on the producing of methods for enlarging your business.



The use of imagination in your work is also a great help in the building of a greater business. For instance, I am conducting a certain kind of a business, my mind is moving around this business. It may be small but my mind does not go outside of that. When I think into the future I see that same business, about the same size and going along in about the same way, and of course it would be a miracle if it ever did increase. But here is a man with imagination, ambition and aspiration. He sees this small business today. He sees this is the beginning and his ambition gets to work and he sees the business becoming larger. He pictures business in the future becoming an extensive one. That is a very natural thing for a man to do. Possibly most business men have done that, but have they carried out the plan with system? Suppose now that you begin to picture that business as larger, a great deal larger than it is now, what happens to your mind? That larger picture will tend to draw out your business faculties into new fields of action. imagine something larger and continue to imagine it, your mental activities will be drawn out into new fields, and your mind, business ability, are drawn out in the same way. It is understanding and knowledge. Your imagination goes upon an exploring expedition, and every single time you do that you get new ideas about your business. Your mind goes out along new lines and you will find something that you did not have before. When you apply these methods, your business begins to grow, and as you continue to apply them they continue to grow. After a while you look back and you remember the picture that you saw. Now it is real.

The same method is applicable in every field of action, in every vocation, in every work, and it is in full harmony with this subconscious study. In fact it is the subconscious mind that is the larger mental field into which the imagination goes.



and harmonize with the ideal that you have formed for your accomplishments.

First we make up our minds what we want. Form the picture of your character, of your personality, of your mentality, your life, your desires and achievements and then keep them before you. Paint that picture in clearer and clearer types until it becomes so vivid that you can see it. People who think that idea is visionary should remember that there wasn't a single man or woman in history who accomplished anything who did not have a great idea, and they clung to it under every circumstance.

Having discovered what you want and having gotten in your imagination this mental picture, then begin to direct the subconscious every day in harmony with those lines. Use suggestions, desire, and do not forget the word "must." It is a magical word when it comes to the subconscious. You should feel it deeply. Get it right down into the subconscious mind. The subconscious mind never responds to half heartedness. vour whole heart is in a thing, then you arousing the vastness of the subconscious; then your whole mind is beginning to work. Whenever you have a few moments to spare in the day time, get quiet and think of your desire and say you must realize this. "My subconscious mind is going to take these things up, it must be done." Make your desires deep. Use the power of the soul in directing all these actions so that they will be full, strong and complete. Take a few moments before you go to sleep so that you carry into the subconscious realm the best ideas, the best aspirations and highest desires, all in fact that will be conducive to the working out of this greater plan that you have for your life. In other words resolve what you want your life to be and then call upon your whole life and go to work in buliding for you such a life, such a future, such a destiny, and believe that you can. Have faith in it. The reason that faith is so powerful is because it invari-



ably touches the finer things in life. It gets to the bottom of things; into that which is vital, that which contains real life and power. Faith can move mountains and the reason is that when you have faith you place yourself in the current of that power within vourself, and the power all about yourself that is fully able to remove anything under the shining sun. If you have faith in your ideas, in your work, in your life, you are getting down into everything that is vital in your work. person who has confidence in himself will accomplish far more than the one who has not, and it is because the one puts his whole system to work. When you say "I thoroughly believe in myself," do you feel your entire system getting aroused? When you say, "I do not know" there isn't anything aroused; everything is passive. But when you believe in vourself, everything gets to work.

So let us make plans for the future very large. Let us know that the whole mind can work out those plans; and when we begin to apply the whole mind let us not forget that it is always preferable to work with the Infinite. No individual who ignores the Infinite, can accomplish what the one can who constantly recognizes the fact that he lives, moves and has his being in the Supreme power. Such a thought is inspiring; such a thought brings us up above the mere routine of activity and makes life a harmony and a song, a real, vital, eternal man, and a person who feels his life is something like that, feels that life is worth living.

A man who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul.—The Outlook.

[&]quot;The life is more than meat, and the body is more than raiment."





Lesson 8. May 22,

THE DEATH OF JOHN THE BAPTIST.—Matt. 14:1-12.

- 1. At that season Herod the tetrarch heard the report concerning Jesus,
- 2. and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.
- 3. For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.
- 4. For John said unto him, It is not lawful for thee to have her.
- 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
- 6. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.
- 7. Whereupon he promised with an oath to give her whatsoever she would ask.
- 8. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist.
- 9. And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given;
 - 10. and he sent, and beheaded John in the prison.
- 11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
- 12. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

GOLDEN TEXT—"He that is slow to anger is



better than the mighty, and he that ruleth his spirit, than he that taketh a city."—Prov. 16:32.

Sensation is a legitimate part of physical consciousness, and has a ruling identity, represented in today's lesson as Herod. "Herod the Tetrarch" means the son of a hero, who rules a fourth part. This is that temporal ruler in consciousness called personality. It is not wholly evil, as some teach, but has fallen into certain selfish habits of thought.

When we first come into a realization of our needs spiritually, and decide to reform, there is a great sifting of thought and act. We see many things distorted, and often allow our sins to assume large proportions under the searchlight of the Spirit. This zeal to reform and change our mode of thought in a most radical way is John the Baptist. It condemns error in the most unmeasured terms, and grows indignant over the immoral practices of the people. Just here we have to be careful. Whatever you condemn you must meet and fight in some form. A challenge means a duel, unless there is apology or explanation, or cowardice. This holds good in every mental challenge we make. When we denounce the sins of the people, those sinful thoughts rise up and give us battle. It does not make any difference how flagrant the sin, nor how just the denunciation, the opposition comes just the same. It is a question of your strength and ability to meet the error in the spirit you have denounced In God there is no "righteous indignation." God does not deal with sin by getting angry and excited over it, and the wise man learns that he must deal with all things as God would. God's arms are always open—the vilest sinner may return.

A certain little woman of the writer's acquaintance has a habit of indulging in this "righteous indignation" over certain forms of error, sometimes in herself and sometimes in others, which is invariably followed by a pain in the back of her head, and a nervous spell

as a consequence. Thus her good intention, John, is beheaded because she does not use judgment in her reforms. If you have a pain in back of head and nervous headache, you will find the cause in denunciation of evil, either in vourself or others. The law does not allow us to kill off the error state of consciousness as a whole. Every part of man has its place in the economy of Being. What is needed is purification based upon understanding; and not denunciation and punishment. Although Herod is a libertine, and guilty of the grossest sins against morality, John is not justified in his wholesale denouncement. Hence, when we denounce and rant against sin, the law does not protect us. It is found that those who go out to fight the sins of the world are usually overcome. "Resist not evil," said Jesus. The only successful reform is that based upon education and love.

The personality is involved with many planes of consciousness, and in this allegory of Herod and his liaisons is brought out some of the phases of sense-lust. Sensation is necessary, but it should be curbed and ruled instead of allowed to have its own sweet way. Its way seems sweet, but ends in bitterness if we give up wholly to the enjoyment of the sweetness without meditation or thought about its character and relation to the whole man. Lust is the excess of pleasure. But that same pleasure indulged in with moderation and an understanding mind becomes lasting joy. The only source of understanding is God, so we find that we must dedicate every pleasure of soul or body to God, and do all in his name.

When one gives up to sense delight in sexual sensation, eating, drinking, dancing, and the many forms of outward pleasure, the mind almost unconsciously becomes bound to these forms of enjoyment. These are the "oaths" of Herod that have gone forth from his mind, and which he has to make good wherever he has expressed them. The Hindu mystics claim that this



world is an illusion in a sort of dancing light called the astral light, in which the senses whirl in confusion. This is symbolized in this lesson by Salome, the dancing girl, whose gyrations intoxicated Herod until he was willing to give her half his kingdom. But this siren of the sense world does not choose material possessions; she seeks to wean man wholly from the reform element in his consciousness, and plunges him into greater depths of sensuality by bringing about an entire severance of the head, or understanding of spiritual things, from the body.

Lesson 9. May 29.

THE MULTITUDE FED.—Matt. 14:13-21; 15:29-39.

- 13. Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities.
- 14. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
- 15. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the village, and buy themselves food.
- 16. But Jesus said unto them, They have no need to go away; give ye them to eat.
- 17. And they say unto him, We have here but five loaves, and two fishes.
 - 18. And he said, Bring them hither to me.
- 19. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.
- 20. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.
- 21. And they that did eat were about five thousand men, beside women and children.
- 29. And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.
- 30. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and cast them down at his feet; and he healed them:



- 31. insomuch that the multitude wondered when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.
- 32. And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.
 - 33. And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude?
 - 34. And Jesus saith unto them, how many loaves have ye? And they said seven and a few small fishes.
 - 35. And he commanded the multitude to sit down on the ground;
 - 36. and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.
 - 38. And they that did eat were four thousand men, besides women and children.
 - 39. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

GOLDEN TEXT—"Jesus said unto them, I am the bread of life."—John 6:35.

Whether or not this so-called miracle took place in the external world as described does not concern the metaphysician. To him it is a description in symbols of movements of mind, and he applies it to his own inner development.

The death of John the Baptist, as described in the last lesson, refers to the passing away of that first enthusiasm for character reform, which possesses the disciple at the earthly stage of his experience. This John the Baptist phase is not the permanent state of conciousness, as plainly stated in the Scriptures, but is to be followed by one that is. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."—Matt. 3::11.

But when the first enthusiasm wanes there is a certain barreness of thought and action in mind, and one



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feels as if he would like to retire to a place where a complete rest and absence of effort could be had. When Jesus heard of the death of John "he withdrew to a desert place apart."

UNITY

But we cannot get away from our thoughts. They follow us wherever we go, and we must minister to them. The people followed Jesus into the desert place from the This refers to the spreading out in consciousness of the thoughts that have in the former state of mind been confined to certain centers. At this period of development we seem to lose our centered state of mind and there is a scattering of thought. We cannot concentrate as we did in the early stage of our work. Some people lose heart when this break in mental poise takes place, and a period of discouragement sets in. when one knows this is the forerunner of a stronger and more permanent state of mind there is a renewal of courage, and the work is taken up with vigor. So we read that Jesus "healed their sick." This healing of the sick, weak, negative, diseased thoughts is the first act of the I AM. You are to speak the word of health and strength to every state of thought and feeling that is not right up to standard; and keep on speaking it until you demonstrate. It may take months and even years to restore health to these accumulated unhealthy thoughts. They are your people, and to you is given their redemption.

These thoughts have also to be fed by your increasing spiritual word. The faculties (disciples) functioning through the intellect do not see how so many mouths can be fed in an apparently desert place. If one listens to the intellect at this stage in development, there will be neglect of duty and a shirking of exercise of power by I AM. The faculties or disciples, of the mind function through fixed centers in consciousness, and they are not at this period in full realization of the power and capacity of the I AM. Yet it is through these faculties

that the I AM reaches the outlying fields of thought, or "people." Giving thanks increases thought-substance with mighty swiftness.

The loaves are the senses that have taken form or become substance (loaves) in consciousness, as feeling, tasting, smelling, hearing, and seeing; (two yet undeveloped) and the "fishes" are ideas not yet in manifestation. In Scripture symbology fish always represent ideas not yet brought into visibility.

By declaring our senses to be spiritual, and speaking to everyone of them the increasing word of the I AM, we multiply their capacity and give through their increase a sustaining vigor and vitality to the whole organism. This is done through the simple word of the I AM, backed by the realization of its spiritual capacity. We cannot in our own power perform this miraculous increase, but when we look up to heaven and bless and break, and give to our disciples, all our thoughts are fed by this divine manna, and there is an abundance left over.

Lesson 10. June 5.

JESUS WALKS ON THE SEA.—Matt. 14:22-36.

- 22. And straightway he constrained the disciples to enter into the boat, and go before him unto the other side, till he should send the multitudes away.
- 23. And after he had sent the multitudes away, he went up into the mountain to pray: and when even was come, he was there alone.

But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

- 25. And in the fourth watch of the night he came unto them, walking upon the sea.
- 26. And when the disciples saw him walking upon the sea, they were troubled, saying, It is an apparition; and they cried out for fear.
- 27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
- 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters.



- 29. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus.
- 30. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.
- 31. Immediately Jesus stretched forth his hand, and took hold of him, O thou of little faith, wherefore didst thou doubt?
- 32. And when they were gone up into the boat the wind ceased.
- 53. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.
- 34. And when they had crossed over, they came to the land, unto Gennesaret.
- 35. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick.
- 36. And they besought him that they might only touch the border of his garment: and as many as touched were made whole.

GOLDEN TEXT—"And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God."—Matt. 14:33.

To walk the waves of troubled thought without sinking down into them requires the established faith of Jesus in the power of Spirit. Peter represents faith in its various stages of development.

When our faith in the power of Spirit to sustain us under all conditions is but partially developed, we are apt to sink into the thought waves about us when they become boisterous.

Doubt is the Satan of every man. "O thou of little faith, wherefore didst thou doubt?"

Doubt is the root of weakness mentally and physically. If men had faith in themselves, in the ability of the Spirit within, they would become giants, where they are but pigmies.

The difference between the successful men and women of the world and the failures is not one of brain structure. nor mental ability, nor physical strength, but always confidence in the true self.

seem to have success before them. They start out bravely, but they disappear in the boisterous winds of adversity—they are swept under by elements weak as water. Could these but know the mighty power right at hand, and when they begin to sink, cry out with the Peter faith, "Lord, save me," they would be raised up and made superior to the seeming adverse conditions about them.

The great majority try to walk the waves of life in their own personal strength. Ability with them is not of the unlimited Christ character, but a mere mortal standard.

If you link your fortune with Christ, you cannot fail, you cannot be defeated. It does not make any difference how great the disaster which may seem to have befallen you, if you join hands with the living Christ within and about you in the realms invisible, and invoke his almighty succor, you will make your seeming defeat a stepping-stone to higher things.

Lesson II. June 12.

THE CANAANITISH WOMAN.—Matt. 15:21-28.

21. And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

- 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
- 24. But he answered and said, I was not sent but unto the lost sheep of the house of Israel.
- 25. But she came and worshipped him, saying, Lord, help me.
- '26. And he answered and said, It is not meet to take the children's bread and cast it to the dogs.
- 27. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from the master's table.
- 28. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.



GOLDEN TEXT—"Great is thy faith: be it done unto thee even as thou wilt."—Matt 15:28.

Tyre means strength, and Sidon wild. They refer to that region of man which may be termed body sensation. This realm in its intelligent aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations.

The Greek woman represents the unspiritualized love, natural to body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated I AM centers its attention in a part of the consciousness there is at once a quickening of intelligence and reaching out for higher things by the thoughts there operating. Every part of the organism is under the control of a set of thoughts that direct and care for that particular function. The nerves are under the control of an ego who thinks about nerves; the muscles, bones, blood, in fact, every department of the man each has its distinct thought center, which forms a personality. So we are made up of many men and many women, because there are both the masculine and feminine qualities, and they all work together in harmony when Divine order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and they all reflect the new light that has come to us, especially so when we concentrate our mind upon the centers, or "enter into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in our redemptive process. But the body cries out for cleansing and purification. "Even

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the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is a continuous stream proceeding from the highest to the lowest.

This understanding of the unity and purity of the One Life brings healing to the demonized sense-conciousness. "Her daughter was healed from that hour."

Lesson 12. June 19.

THE PARABLE OF THE SOWER.—Matt. 13:1-9, 18-23.

- 1. On that day went Jesus out of the house, and sat by the sea side.
- 2. And there were gathered unto him a great multitude, so that he entered into a boat, and sat; and all the multitude stood on the beach.
- 3. And he spake to them many things in parables, saying, Behold, the sower went forth to sow;
- 4. and as he sowed, some seeds fell by the way side, and the birds came and devoured them:
- 5. and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:
- 6. and when the sun was risen, they were scorched; and because they had no root, they withered away.
- 7. And others fell upon the thorns and the thorns grew up, and choked them:
- 8. and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.
 - 18. Hear then ye the parable of the sower.
- 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.
- 20. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it:
- 21. Yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.
- 22. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the



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deceitfulness of riches, choke the word, and he becometh unfruitful.

23. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

GOLDEN TEXT—"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls."—James 1:21.

Most people think that the Word referred to by Jesus is especially related to the Scriptures, that the sowing of that Word is accomplished by preaching or talking with ecclesiastical authority. But Jesus says, "A sower went forth to sow." Nothing is said about his official capacity as a sower of good seed. Then whoever gives forth the true word is an authorized sower. Whoever you are, if you are telling the truth about God and his kingdom, you are his preacher, fully supplied with all the credentials of the highest dignitary in ecclesiastical orders.

"In the morning sow thy seed, and in the evening withhold not thy hand." Tell these glad tidings of the now here kingdom of good. Although the words you send forth may not all find reception in the minds of those who listen, you are to speak just as if you expected them to. The farmer always plants with the expectation of getting a crop, no matter how often he is disappointed. You may find that some of the Truth you have sown has fallen by the wayside, some on rocky ground, some among thorns, but a share has found a resting place in good ground and will surely bring an increase.

It is marvelous the power of the Word—yes, every word, but the Word of Truth above all. Henry Draper, the renowned physical scientist, says that the sensitive plate of nature is so delicate that even the passing shadow of a cloud is registered on the earth, and its impress could be reproduced had we the proper appli-

ances. Think of this and then compare it with the mightiest engraver of life, the Spoken Word, and you can in a measure conceive the importance of what you say.

The spoken word has a special field of action in the realms of forms. Thought moves the next inner plane where the vibratory forces have not crystallized into visible things. The corporeal body of man, the earth and all the shapes upon it are not solid, as they appear to the eye, but are made up of aggregations of little spheres held in suspense by the tension of mind. These little spheres do not touch one another, but are in constant motion. They have no entity in themselves they are the visible pictures of ideas held in mind and are subject to the slightest action of mind. When mind thinks they respond on the plane of energy, being vitalized or devitalized according to the idea of strength or weakness held in mind. When thought forms itself into word and its vibrations go forth into direct contact with these little spheres they are broken up, whirled about, transformed and reformed with startling swiftness. the word is sent forth with intensity, and the conviction of truth held in mind, a force is exerted upon bodies far and near that is of tremendous import. When you speak words of Truth to a listening mind you are absolutely building into brain new cells and tearing down old ones. Not only this but the new cells are propagating centers of life and intelligence that will grow and increase to all eternity. Physical scientists tell us that from a single protoplasmic cell might be grown a whole universe of worlds. In similar manner the single idea of Truth which you implant in another mind may increase beyond all computation. Then let us remember to always sow good seeds regardless of the field. "The seed is the Word of God."

"Sown in the darkness or sown in the light, Sown in our weakness or sown in our might; Gathered in time or eternity, Sure, ah sure, will the harvest be."



THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing
EDITED BY MYRTLE FILLMORE

THE CHILD IN THE HOME... PRIVILEGE

ARTICLE TWO.

IMELDA OCTAVIA SHANKLIN.

Obedience is not a word that signifies harsh duties or restricted activities. It is a co-operation with the principles of harmony which is the secret of every successful life. There is a compelling spirit in life which finally produces obedience; its way is the way of suffering and the wisdom of love would prevent the inexperienced feet of childhood setting step upon its thorns.

To minimize the possibility of severe experience, a child, however young, should not be encouraged in traits which becoming habits will invite puninshment from the civil law. Because life includes social relations there must not be fostered habits, which, less than civil offenses, still make the child an undesirable associate. To be started aright in these things is the earliest privilege of the soul. To be taught that obedience is beautiful because it is working in unison with God is a divine privilege which only the Divine Mother in each woman is capable of instilling into the youthful mind. Every privilege is included in the statement that each child is to be encouraged in the development that produces a higher type in each successive stage of life.

It is the right of the child to be well born; it is his privilege to be well reared. Every burden has its origin in some form of moral neglect, the most common of which is the effort to develop an attribute which has not yet reached the growth that makes it a characteristic.



Character is the result of training. All things potential within the child, but some things are neare the surface than are others. When we see this we said that the child has a gift, or talent, according to the degree of development. There are other possibilities more deeply within, and it takes greater effort to bring them out. Because harmony is a principle it is within every soul; therefore every girl can learn to perform somewhat on the piano forte. Much energy and time are wasted by compelling a girl to work at the piano hours each day when her talent is for homemaking. may be driven into a mechanical performer of mediocre music, but it is more humane to buy a pianola and let the girl grow along lines of natural interest. Orderly development brings out that which is nearest the blossoming stage. Compelling a child to the reverse of this is like plucking the leaves of an apple tree in an effort to force a phenomenal production of fruit.

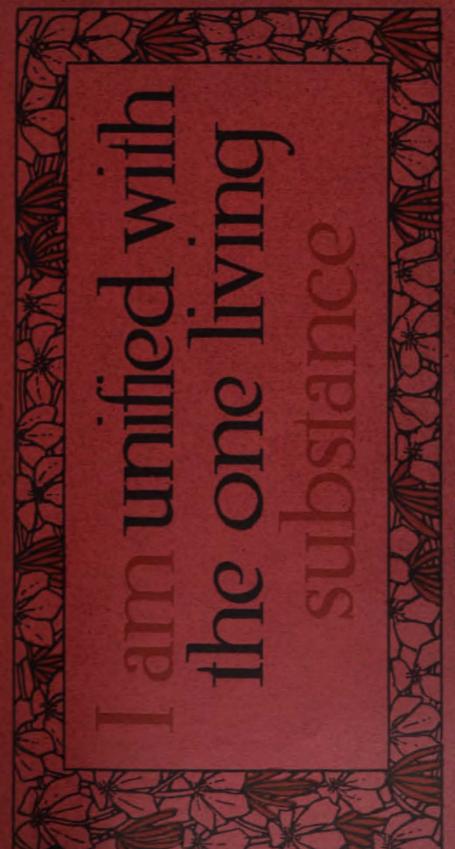
God makes each soul an artist along some line. The training children receive will stunt the artist to build up the dummy of a foolish ambition if parents insist on projecting their desires into the life of the child or if they yield to conventionality in education.

As soon as a vine begins to put out tendrils the gardener provides it with wire or lattice as a measure of support and rightful training. It is not permitted to sprawl upon the ground in response to gravitation. It is kept pruned of superfluous growth, the withered leaves are plucked. Every means for increasing its natural growth and productiveness is observed. Human life is the climber, and it must have the proper incentive toward the upward growth. Habits that sap the physical life must be pruned. Traits that lessen the moral strength must be transformed into the spiritual elements that nourish and beautify the life.

As the development of the surface gift proceeds the child may have greater latitude in which to express



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choice. He is becoming a moral being, responsible and capable of discernment. Up to this period refusal and permission are in his life what centripetal and centrifugal forces are in the heavenly bodies. The first exercises the restraint that leashes the outward impulses when they reach the danger point of escape from the natural orbit; the second encourages the obedience to impulses which gives expression to natural traits. One is a corrective to lawlessness; the other is an encouragement to individuality.

The training is to be kept in poise between despotism and sentimentality. It is the peculiar right of childhood to be guided courageously in physical things, hopefully in moral things, sanely in individual things. As a result of these the child becomes a worthy citizen of the world and is in excellent training for his coronation as Prince of the Kingdom of Within.

Because childhood is the period of first impressions, it is its privilege to be taught courtesy, self-respect and self-reliance. The truest perspective of life is founded in the conviction that honor is due every product of the Creator. This leads to courtesy and gentleness, and he that respects others will respect himself. He that respects others and himself has no fear of situations, and is therefore self-reliant.

A traveler in a strange country sees much to excite comment, and through inexperience may commit blunders. Because the matters are familiar to the citizen the newcomer is not to be criticised or punished; he is to be taught the usages of the new environment. The child is the newcomer. He is privileged to view matters from an unconventional point, he is permitted opinions which experienced judgment may deny him the choice of exercising. Here is where patient reasoning and sympathetic explanation have their part. Compulsion is preferred to lawlessness, but education prevents the necessity for compulsion.



"IN EVERYTHING GIVE THANKS"

Before thou eatest, pause and raise Thy thoughts to heaven in grateful praise.

No one should violate the law of divine order in his organism by eating or drinking unworthily.

It is no longer a theory, that every morsel of food taken into the system carries throughout the course of its transmutation the quality of thought given it at the table. This being true, it is not only a righteous but a physiological necessity that we school our minds to harmonious thinking and our hearts to habits of gratitude and praise to the Giver of our good, while we partake of his bounty.

Here is a good starter along the lines of happy table-thoughts, as it carries the mind through the wholesome processes by which our food has been supplied:

> "Back of the loaf is the snowy flour, Back of the flour, the mill, Back of the mill is the wheat and the shower And the sun and the Father's will."

The call for table-blessings has been bountifully answered and it shows how many are proving the benefits of gratitude and praise.

Two friends have referred to the blessing spoken by the three Magi as they sat down together in the desert, as given in Ben Hur.

They were seeking the Christ; "the star in the East" had brought them together. Away out in the desert, these three traveled-stained wise men, forgot not to give thanks. Quoting Ben Hur: "They were seated so that they faced each other. Simultaneously their heads bent forward, their hands crossed upon their breasts, and speaking together, they said aloud this simple grace:

"Father of all—God! What we have here is of Thee; take our thanks and bless us that we may continue to do Thy will."

"With the last words they raised their eyes, and looked at each other in wonder. Each had spoken in a language never



before heard by the others; yet each understood perfectly what was said. Their souls thrilled with divine emotion, for by the miracle they recognized the Divine Presence."

A friend contributed this from Robert Louis Stevenson:

"We thank Thee for this place in which we dwell, for the love that unites us, for the health, the work, the food and the bright skies that make our lives delightful—Give us courage and gaiety and the quiet mind."

This blessing is from a New York teacher:

Heavenly Father who art the Substance of all that is, we give Thee thanks, and we ask thy blessings upon these tokens of thy love toward us. In the name of Jesus Christ. Amen.—
E. L. K.

I found this blessing in a little paper published in Tennessee:

"May this nourishment find in me its source and freedom, in pure spirit, through my perfect inspiration and action."

—A. L. S.

M. B. W. sends in these three good blessings:

"Father, look into our hearts and see there our loving grateful thanks for the many blessings by which we are surrounded.

Father, as we sit together at this table, our minds fill with love for all people and for all things.

Loving Father, we lift up our hearts in praise to Thee—the Giver of all good gifts."

And still more blessings:

"Be present at our table Lord And bless the food before us spread And let it fill our hearts with love For God who gives our daily bread."

Mine is this:

For what we are about to receive, may the Lord bless it to our bodies and may we be truly thankful, for Christ's sake. Amen.—Friend.

Bless to our use O, Lord, what Thy bounty hath provided and give us thankful hearts. Amen.—From a subscriber.

For these and all His other mercies, God's Holy name be praised.—E. C.

And still the blessings pour in. Henceforth we will devote a page in this department to remembering to give thanks.





"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH.

It is found when many people hold the same thought there is unity, although they may be separted by thousands of miles, and that all who are conected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine Unity. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$.00: paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or Unity and "Christian Healing," by Charles Fillmore, \$1.45; or Unity and "Lessons in Truth," by H. Emilie Cady, \$.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

Unity is published monthly, and contains a large amount of instruction. The price of it is \$.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to ioin with us. Address

SOCIETY OF SILENT UNITY.

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURL



CLASS THOUGHT

MAY 20, 1910 TO JUNE 20, 1910 HELD DAILY AT 9 P. M.

I am Unified with the One Living Substance.

PROSPERITY THOUGHT

MAY 20, 1910 TO JUNE 20, 1910 HELD DAILY AT 12 M.

I Bless all the Substance I Receive and Magnify it in the Name of the Lord.

EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatment:

We often get our thoughts set upon the accomplishment of some object that when attained does not give us satisfaction, because it was not wisely directed. Trust the Lord and he will bring it to pass.

This attitude of trust is one that you should cultivate. The tense "heady" life that you lead tends to focus all the forces of your being in your head and devitalize the abdomen. Now that you know the law of the everywhere spiritual life, you should make it a daily practise to mentally see that life expressing itself in every part of your body.

A course of lessons would show you the power of thought to construct the very things you hold in mind. You should take up the study so that you can apply the law for yourself. We recommend this to all patients.



The general idea underlying tuberculosis is the desire for sensation in matter.

If this desire is exercised through sensual love, the lungs or stomach suffer, as these organs are in close touch with the solar-plexus, through which the love feeling functions.

All sensation through matter is consumption or burning of substance. When man learns that life must be expressed through Spirit, and centers his attention on Spirit, the whole process is reversed and the body is built up instead of torn down.

* * * *

The "quick relief" you ask is to be found in instantly seeking refuge in Omnipresence whenever anything of the false creation tries to intrude. You are master of your thoughts; you do not have to think evil in any form.

Of course if you say that you cannot help being troubled there is no power that will step in and override your decision. You are master of your mental states. Your experience with the word that gave you rest in sleep shows you this. Why fret under the assumption that the word will fail at another time? If you believe in God you believe in his omnipresence, and in believing in his omnipresence you also believe in the omnipresence of good. Your supply is a more permanent thing than stocks.

Our mental attitudes build up conditions that we must meet to enjoy or meet to dissolve. God is not to be compelled. Impatience agitates the life atoms, and no power outside our own minds can compose this turbulency. The willful child frets itself into a fever, and suffers from its petulance, but this does not dissolve the cause of its unhappiness. God is the undisturbed calm, and wisdom admonishes us to fashion our lives after this idea.



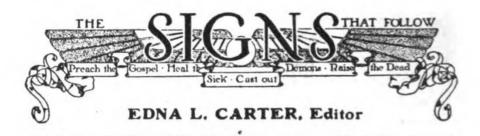
The very best foundation you can lay for financial and artistic success is our course of Correspondence lessons, and we would advise you by all means to get your ideas in Divine order through their study. You have a heterogeneous understanding of Truth which needs systematizing, and these lessons will help you to accomplish this end. The financial question and your literary success will be solved when you get a thorough understanding of the Divine Law and apply it.

* * * *

It is never wise to invite a struggle; until your are poised in the knowledge of the Divine Within, avoid reading or thinking about the condition of those who are working their way through stress into the liberty of the Christ. If such matters intrude, remember that you have nothing to do in the matter except to declare freedom for others and for yourself. God will take care of the results.

Your mind is carrying a large load of thoughts about the reality of evil. This darkens your consciousness and impedes the working of the Divine Mind in you and your affairs. Evil and evil conditions have a definite cause in the individual, and although you may not see from the limited view-point of a single life all the causes, they are there just the same. The thoughts we are building up in consciousness will surely work themselves out somewhere unless we head them off and reconstruct them by higher and better thoughts. So you should take for granted that all those people who are apparently suffering unjust evil conditions must have set that kind of thoughts going in their field of consciousness, and they are now coming to fruition.

If you want health you must think about health instead of disease. If you want good, you must think about the Omnipotence of the Good, and drop out of your field of consciousness everything of evil character.



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

BLESSED ARE THE PEACEMAKERS

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This is one of the bits of wisdom which like precious stones in a mine, have been stored up in the Book of Proverbs for ages. These are now being revealed by the Spirit of Truth, and we can understand what the Psalmist meant when he said "I rejoice at thy word as one that findeth great spoil" for it is joy indeed to find one of these simple, practical truths that straighten out life's tangles so perfectly.

The text quoted above, in the beginning, would come with more force to some minds if the word Law were used instead of Lord. God is not a man to be pleased or displeased, but he is Being, so perfect and changeless, so entirely "without variableness" that we may think of him as Law and by that idea come into a better understanding of his character. God's Universe is in Divine Order, and when we make ourselves one with that Order our world manifests it, and peace and harmony reign. This is the one and only true way to be a peacemaker. The old thought that a peacemaker is one who sets other people right by working in the external



isn't true. A peacemaker is one who knows the Divine Law and keeps it. He is a peacemaker to others only to the extent that he can help them to know and to keep the Law.

The mind, the members and functions of the body, and the world without are so closely connected, that when an idea gets started in the mind it will, if it continues, work out through them all, making peace or strife according to its character. If there is discord then, anywhere in one's life, he should first set himself right. The natural way is to look without and see one or more individuals or conditions as the cause of difficulties. This leads to the desire and the effort to set in order things in the without, and the inner or cause side of it all is overlooked and neglected.

The first thing necessary in becoming a peacemaker is a willingness to let the Spirit reveal the cause of the discord; the second is a willingness to let go and quit doing that which is producing disorder and confusion. When we do look within to find what is tangling up our affairs, we usually go over the list of what we think are our errors; that is the reason we so often fail to find the cause we seek, for it is generally among what we consider our good qualities.

Everyone can readily see that meddling stirs up strife, but some other causes of contention are not so easily seen. There are people who, with the best of intentions, interfere in the affairs of others. They examine their motives and are sure they have done no wrong, so they cannot understand why there should be any trouble about it. For instance, parents often try to live their child's life for it, allowing it no freedom of choice even when it is grown, often choosing the profession or calling it shall follow. Possibly the child is a boy whose parents are ambitious to make a lawyer of him while his whole mental make-up gives him ambition and fitness to become a mechanic. If he has any spirit he is original from

apt to resent the interference with his freedom, and more or less of strife may follow. Peace can be quickly made by the parents if they will make their ways please the Lord; that is, if they will recognize that great Law of Being which grants free-will to every soul, and leave the boy free to express and unfold his powers as he chooses. If he is weak of will, he may give up his own desires and try to carry out the will of his parents; but if he does this, he cannot be a success, for he has surrendered his will, that which directs his energies, and gives him power and force and all that makes for success.

Very much of the discord in the world comes from failure to recognize the individual's Divine right to perfect freedom, and the consequent interference with that right. If all people were willing to let everyone else have his own standard of thinking and doing, knowing that there is but one true standard and all are working toward it, there would not be much condemnation, and the world would be free of the ailments that result from judging and condemning.

One cause of friction in the minds of men is their persistent, personal clinging to ideas and things. A man's "rights" are as dear to him as life and until he sees the Truth, he will not relinquish them. The Sermon on the Mount deals with this phase of mortal consciousness, and teaches peacemaking through letting go of things in the outer and of ideas in the inner. All ideas of personal rights must be dropped for they are limitations. In their place must come the ideas of the Universal. These bring one into the consciousness of the unity of all men and their interests in Spirit. The results of this change will be perfect harmony and abundance for all.

Some people do not set their affairs in order because they are too negative. "The way of the slothful man is as an hedge of thorns." A positive stand is often all that is necessary to bring the thoughts and af-

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fairs into order, establish peace and open up the way out of difficulties.

Blessed are the peacemakers. The blessing of the peacemakers is first peace.—"maketh even his enemies to be at peace with him." All the people and conditions that seem adverse change their attitude as soon as one changes his mental attitude toward them; then, "Agree with thine adversary quickly."

Another blessing to the peacemaker is health for harmony is health; still another is prosperity: "Blessed is the man whose delight is in the law of the Lord. Whatsoever he doeth shall prosper."

Truly it is Wisdom who says, "Depart from evil, and do good; seek peace, and pursue it."—E. L. C.

More Abundant Life

God is "able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Our Father is not niggardly in his giving, but pours out his blessings in abundance, according to the power that worketh in us, and that is according to the degree of our receptivity.

In the New Testament, record is given of many who by faith opened themselves to the Divine Life and Substance, and received an outpouring of health or supply or whatever they needed. These same blessings are coming every day in abundance to all who will recieve them, and the present manifestations of God's quickening, freeing, healing, prospering, renewing power are just as worthy of men's attention, consideration and thanksgiving as are those of centuries past.

From the many letters of rejoicing over the fulfillment of God's promises we have made the following extracts:

CORNING, CALIF.—I should have written you more than two weeks ago. I have been so well that I do not need treatment.



I am having better health than I've had for fifteen years, and after the long ten months of intense suffering I can not begin to tell you how good it is to be so well, and to have health come so quickly. I have been doing my own work for three weeks and helped to care for a sick friend. How I wish I could do something to bring her to herself and to realize who she is. She sees how quickly I was healed when I relaxed and made myself open to your help. From all appearances I grew worse when I asked your help, but my faith did not weaken, and when the working of the Spirit rooted up all the evil within, my sickness and suffering left me like a landslide. All was done so quickly I could hardly realize it myself, and people just stand and stare at me when they see the strength I have.—E. J. W.

New York City.—The help that came was so immediate that it fairly took my breath away. Many thanks for your ever ready help.—G. G.

MANCHESTER, CONN.—I had Miss M. telegraph you Thursday morning to treat me for an illness from which I was suffering. You may discontinue now as I am entirely relieved. My heart is full of gratitude and thanksgiving for your help. God bless and prosper your work is my earnest wish. I am enclosing an offering as a slight token of my appreciation for your help.—M. R. F.

WILMINGTON, N. C.—A year ago I asked you to treat a friend of mine for cancer, and I am glad to say that she is cured and is very thankful for the help she got.—J. L.

Santa Monica, Calif.—You may remember my writing you last January of my wife's serious illness, and asking your ministrations in her behalf. Her miraculous progress toward recovery has astonished an persons knowing the almost hopeless nature of her illness, which was diabetes in an advanced stage. Thanks to your efforts a merciful God has exerted his divine power and arrested the progress of the disease saving her life and has sustained her well on the way to recovery. We are devotedly thankful, and have full confidence in her final, complete restoration to health and ask for the continuance of your prayers to that end.—F. J. T.

MINONK, ILL.—I want to thank you good people for all you have done for us, and the most what has been done for my father. He had eight paralytic strokes. I went and prayed for a half hour, and in one hour he was up and talking to me. He said that he can not thank you people enough. I myself have been cured of milk leg I had 20 years. Every one said "You



have to have the leg taken off." I said No! God and I for it. Thanks be to God I am well.—Mrs. B. Peltz.

Put our names in full so any one can write us.—B. P.

PASO ROBLES, CALIF.—We have not words to express our gratitude and thanks to you and to a most high God who, acting through you brought such quick relief and healing to my precious husband. He had the same ailment years before, a severe and sudden attack of pneumonia, so he knew from former experience what it meant. He had gone up town (having felt bad for three days) as usual to work and was seized with a chill and could scarcely steer his machine home, and was so overcome that he could not remove his coat. Severe fever raged and he was delirious in a few minutes. I soon saw that the case was beyond me so I sent a telegram to you and in a couple of hours he was much better, and before seven the fever had all left him. Just to show you how completely the disease was banished, at 3:30 a. m. he awoke from a sound sleep and was hungry. I got him a soft boiled egg and a cup of coffee and a shredded wheat biscuit. He ate and relished all and slept again in perfect peace until 8 o'clock. The same morning he got up, dressed and was well, but looked weak and haggard from the short time the disease had him. We do praise our most high God and bless Unity for their generous way of giving of God's power to all, rich and poor alike.—H. S. W.

INTERLAKEN, NEW YORK.—I wrote you about my head. I sent the letter out at noon. At that time I could not touch my forehead it was so sore and my head felt as if it would split open with pain. The same afternoon that I sent the letter the pain and soreness left suddenly and I felt as if I had been let out of bedlam, into a perfect calm. That was the quickest healing I ever had.—G. R.

Kansas City, Kan.—I want to thank you for what has been done for me. When I went to Unity two months ago I was so discouraged. The doctor had told me I must have an operation, but I could not make up my mind to that. I concluded to take treatment from a healer at Unity. I had taken five treatments when I met our doctor and he asked me what I was taking. I told him I was not taking anything, so he asked what I was doing. When I told him he said, "Well keep it up for it certainly is doing you good." That is better than going under the knife. I feel like a different person.—A. H.

Kansas City, Mo.—I have had the hearing in my left ear restored after twelve years of non-responsiveness in that organ. For a few days in December I held the affirmation "Infinite Love fills my mind and thrills my body with healing life, per-



fection and power and peace. I am free with the freedom of Spirit," realizing like the rose that every experience or happening with which I came in contact came there for my individual good and unfoldment into the Divine nature. I went to my breakfast one morning and was overjoyed to find I could hear the conversation without watching the lips as had been my necessity heretofore! Completing my meal I tested my new discovery by trying the telephone, and found to my great satisfaction that I could hear perfectly. "Bless the Lord, O my soul, and forget not all his benefits."—J. G.

Celina, Ohio.—I am a little behind time in reporting the case of my sister Mrs. B. She says that she is perfectly well, is cured of piles and constipation. She is truly thankful for what has been done for her. You may discontinue treatment for her.—A. S.

Kansas City, Mo.—I wrote to you a few weeks ago asking you to cure me of the awful skin trouble which I had. O, Praise the Lord! and bless Unity, it is better and almost gone. I never knew in my life of 35 years that my skin could feel so nice and clean.—J. K.

Paso Robles, Calif.—I must tell you how grandly, how fully and promptly your prayers for help for the old lady were answered by our Father. A sudden cessation of pain in her limb which has constantly pained for ten years, came a week ago. In surprise she lifted it down from the stove hearth (during all these years the knee has been stiff) and pressed her foot upon the floor and still the pain did not return. The knee can now bend slightly. The Christian minister said in his morning talk April 3rd, "Here is a case of Divine Healing in Sister B., an invalid of ten years standing, a case with which we are all familiar. She can use her limb once more like a child beginning to walk."—A. W.

Berlin, Okla.—The third instant we wired you for treatment for Mrs. L. B. who was in a very serious condition. We thank God that by morning she was improving and has had no fever since. She wanted to get up today but through lack of faith in the family they would not allow it.—N. R.

CORDELE, GA.—I am writing full of rejoicing. My daughter for whom I asked your prayers, is well again. I am so thankful to you. She says your prayers cured her.—H. A.

Kansas City, Mo.—It gives me much pleasure to tell you that my husband is entirely free from the ailment I wrote you about some weeks ago, and you may discontinue treatments. We are indeed most grateful to you for your help and the encouragement your letters gave. Mr. T. has prospects of a much



better position the first of May. I have tried counting my blessings every day and notice they have begun to multiply.—L. T.

BATAVIA, N. Y.—Today I feel that I must write and tell you that many blessings have came to us since your beautiful thought was placed in my hands. Health, happiness and prosperity have come to us very abundantly in the past two years. Every one who has known me very long, marvels at my good health. My husband was deep in debt, but praise the Giver of all our many blessings, everything seems to be brighter and we are happier.—Mas. W. G.

Forest City, Ark.—I am writing to tell you that my eyes are feeling so much better than they did when I wrote to you the first of March. I can read any time I wish. I read often at night. It is with a thankful heart that I write to you. You have helped me so much that I feel sure that I will not need any more treatment.—M. M. H.

CHICAGO, ILL.—Thank you for treating me and as I am quite well you may stop now. No medicine ever cured me so quickly, it was wonderful and I thank you from the bottom of my heart.—M. M.

MINNEAPOLIS, MINN.—I want to tell you how your Concentration Leaf has helped me to concentrate. For the past two days I have been sick, so bad I could not sleep. This afternoon I came up stairs with every symptom of rheumatism. I laid down and put the Leaf on my throat and declared my Oneness with Divine Health, realizing my divinity. In less time than it takes to write it I was instantly relieved. So I write to thank you again for your help, for you have helped me over so many of my hard places.—H. A. B.

GALENA, KAN.—I hasten to tell you of the blessings we have had since asking for treatments. I felt your treatments the next day and I am feeling better in every way, and just can not help telling every afflicted person that I see.—L. G.

STORM LAKE, IOWA.—I wrote you two weeks ago for treatment for my little boy's eyes, as they were in a serious condition from the effects of the measles. I am glad to say they are now quite well again, for which I am so grateful.—M. L. F.

BILLINGS, MONT.—I am happy to report that I am at this time perfectly healed. Please accept my heartfelt thanks. I will request that you discontinue treatments as I am well.—P. H.

HANNIBAL, Mo.—I thank you for your kind letter. The eye trouble dropped away I might say immediately. You have given me a week of solid peace.—J. J. C.

ROSLINDALE, MASS.—I am glad to report that I am entirely healed and that you may discontinue my treatments, and also for M. R. who has entirely recovered. A. is much improved. I enclose a small offering, but money cannot repay you for the good you are doing me. I do thank God every day that he has given your Society the power to send out healing words so effectively to those who seem to be unable to demonstrate over the inharmony that has overtaken them.—J. S. R.

CHICAGO, III.—I am so glad to report that my daughter began to improve from the time I sent my letter to you, and she is now feeling strong and well and seems to have gotten hold of herself better than she has for a long time. With a grateful heart to you and the Infinite Life that works in and through, and with love to all the dear ones, I am,—A. W.

Vigus, Mo.—I can joyfully say you may discontinue treatments for E. as his shoulder is quite well, for which I thank you all most heartily. It was too much for me to handle alone.—C. W.

HAINES, ALASKA.—I have been cured of chronic constipation of twelve years standing by reading Unity.—J. T. S.

MOLINE, ILL.—About a month ago I asked you to treat me for dyspepsia, general weakness, etc. I have been feeling very, very well ever since. God and love have never been so near to me as since I have been in the Truth.—M. B. P.

CINCINNATI, OHIO.—We received your kind letter and at the time it came our baby was all healed of his restless sleep. He now goes to sleep at six o'clock and sleeps until seven in the morning. We are more than thankful that we can all rest as well as he. We think it is wonderful, what the power of God's Word does when we desire the good.—E. K.

ATHENS, OHIO.—You have greatly benefited my daughter's hearing, for which accept my heartfelt thanks.—C. C.

Sr. Louis, Mo.—I am going to tell you of a great demonstration I made a short time ago. I had delayed menstruation and I treated myself by holding this thought: "The all-powerful Mind of Christ in me dissolves and dissipates every adverse thought" and while meditating in the Silence and holding this thought it left me like a flash and the thought "I thank thee Father that thou hast heard me, and I know that thou hearest me always" came right in. I took that as my answer from God, I know it was my answer for the very next day the menstruation came. I have had many other demonstrations but it would take too much of your time if I should try to mention them.—S. T.

ANTLERS, OKLA.—I am thankful that I can write you that



l am better. My head does not give me any trouble when I retire for the night. I hand my Unity to my frends to read and they all say that I am a good advertisement. I have improved so much.—A. F. M.

Toledo, Ohio.—Our home is in a different atmosphere. My husband gets along very comfortably. Before I asked for help it would be a day's work and a week in bed, now it is sometimes four week's work and a day in bed which is wonderful progress.—G. K. F.

Kansas City, Mo.—I wish to thank you for the good you have done my son. He reports that during the first three weeks of treatment he gained over twelve pounds in weight and felt unusually exhibitanted.—E. D. S.

MILWAUKEE, WIS.—Mr. J. A. is well and did not have a bad spell after my telegram was sent you. I felt a glorious vibration when about a block from the Telegraph office and knew you had received my message.—E. B.

FT. WORTH, TEXAS.—I think it is justice to you to acknowledge the cure of my horse which I had you treat last year for a terrible cough and what is termed "heaves." Both have left and have never troubled him since, and I have remained silent about the wonder of it to this day.—M. V.

OKLAHOMA CITY, OKLA.—I want to tell you that our daughter R. is perfectly well.—D. L. B.

I Will Abundantly Bless Her With Provision

Los Angeles, Calif.—I am enclosing a small love offering which I trust will carry with it to the recipient as many blessings as have come to the sender through your teaching and helpful treatments. My success has been greater than I had dared to hope for and the future holds out still greater promises for business and prosperity. You may discontinue the treatments as I am firmly established upon the road to prosperity and shall not need them any longer. Many kind wishes for the success of your Society which is doing such a noble work.—L. W. S.

SCHENECTADY, N. Y.—Four years ago I was hundreds of dollars in debt and discouraged. I could not see any brightness but I kept reading Unity and looking up even though I saw no change. God has fairly poured into my hands health and prosperity continually. Next month I shall pay the last cent I owe, then I shall be able to do so much in return for what has been done for me.—E. W. T.

MALDEN, MICH.—About a month ago I wrote you asking for prosperity treatments for my husband who had been out of work for a year. The day I received your letter he got a position on trial and has been at work ever since. We are so happy and thank God and Silent Unity many times a day for the good received. My daughter is better. I follow your instructions faithfully.—J. H.

CHICAGO, ILL.—It is with a heart full of joy that I write you this morning. You have been treating me a long time for Prosperity and it has come. I hardly know how to say in words just what I feel. Everything has changed here. Work is coming in and the class of men we are employing is very much superior to what we were able to get last year. We are not troubled with intoxicated men as we have been. This is what I have prayed for and it has come. I want to thank you again for what you are doing for me. "I am alive in Christ" seems to have been written especially for me. I feel that before I have not lived. Not only am I overjoyed at our prosperity, but more than this I have found peace. I am rich indeed.—Mrs. C. E. I.

Danvers, Mass.—I asked you to treat my son for prosperity. The month has nearly passed and he has work now, so I will ask you to discontinue the treatments. I thank you all for help and thank God every day for his goodness and know he will bless you all in your work.—M. E. M.

Ensley, Ala.—Since writing to you I have been blessed in many ways. I have been interested in the New Thought line for some time but I had more light from your message than anything else. Soon after I received your last message I got employment and the next day my husband changed his occupation for better of course. I am more optimistic than I have been for a year and I thank and praise God for the Unity people. You have done so much for me.—W. S. P.

Los Angeles, Calif.—I wrote to you about two weeks ago for prosperity treatments. I am happy to tell you that the day before your letter reached me two of my rooms were rented by parties who had roomed with me before, and the following day my other vacant room was taken also. I am very grateful to you for your help as I know it was through your efforts that my good came so quickly.—R. E. B.

ST. Louis, Mo.—I am feeling better in health and also feel prosperity is already beginning to come to even me! As soon as I mailed my letter to you, everything seemed to change. Several small sums of money I had quite given up ever getting, have come right to me without any solicitation.—A. T. W.

NATICK, MASS.—I wrote to you some time ago asking for help for my son. I know you will be pleased to know that discouragement and blues have disappeared and he has a good position and a still better one in sight. He cannot help knowing he has been helped by the All-Powerful-Father-Love. He is so content and happy, his face is always illuminated with smiles, taking the place of the sad look he wore when he met with disappointment. Thanks to God for the good that has come, not only to him but to the entire family.—J. D.

Dallas, Texas.—It is with a thankful heart to God that I write you again. Since writing you for prosperity treatments when I only had 7 or 8 or 9 boarders, today I have 19, my house full, and have settled many of my debts and I know that it has all come through the love and power of God. I am so thankful to you dear friends for your help.—J. A. G.

GOODNOE HILLS, WASH.—It has been less than a week since I wrote you about a position for the coming summer. Well the Board of Education told me the school was mine at an advance of \$10 a month. It came in such a few days.—W. G.

Montclair, N. J.—I cannot wait the end of the month to tell you that everything is going wonderfully well. My exhibition of which I wrote you was a great success. I have two orders for portraits, and some others are spoken of, and still more are hoped for. All this after four years of nothing to do and of deepest poverty. My sister is well again, Praise the Lord! and bless you and the work.—K. D.

Lyons, Iowa.—I must tell you of a demonstration I made. I was in debt over a hundred dollars for a sidewalk I had to lay, and I just said "Father I must have money, money in abundance. This I ask in Jesus Name." The very next day a lady came and asked me if I would go with her mother to Los Angeles as she was not able to travel alone. I was gone three months at a salary of \$25.00 a week, so I was able to pay my debt and have some left.—L. M. S.

Long Beach, Calif.—I am writing to express my gratitude to you for your help in treating my husband for prosperity. Last Tuesday I recveived your helpful letter, and you always send just what I need. I sat in the Silence for a few moments after reading it, and that afternoon H. came home so happy, because he had secured employment. I know that you will be abundantly blessed.—R. H. D.

OAKLAND, CALIF.—About ten days ago I wrote you that my rooms were empty and had been since we moved in, now seven months ago. A few days after I wrote you, roomers started to



come in and now every room is rented. Our neighbors still have signs in the windows.—W. F. K.

FAIRHOPE, ALA.—A few weeks ago I wrote asking you to treat my son for prosperity as he was seeking a position. I am happy to say that he has been sent for by the people for whom he formerly worked and has accepted the position. Please accept my heartfelt thanks.—M. E. L.

SAN MARTIN, CALIF.—Ruth's cough is practically cured. I want to tell you how much I have been helped by the prosperity lesson in Unity, page 210. I have followed it closely and for the last few days the results have been Oh, so good.—H. B.

Abundance of Grace

STATESBORO, GA.—Please discontinue the treatments which I asked for March 8. The tobacco crave is gone, many thanks to you.—R. H. A.

Sioux City, Iowa.—I can never thank you for your treatments for my husband, he does not drink any more.—J. P.

ST. Louis, Mo.—I want to thank you for all you with Divine guidance, have done for my husband. He does not need further treatment for the drink habit, Praise God!—N. F.

CHICAGO, ILL.—You can discontinue treatment for the tobacco habit. I am all right, thanks to your service. May you continue to do good to all.—W. H. M.

They Shall Delight Themselves in the Abundance of Peace

Coffeyville, Okla.—Enclosed find an offering and with it I send a heart full of gratitude and love to all Unity Center. Your teachings have so changed my life that I sometimes wonder how it was possible in three years to change one's views and character so. My family also have been blessed wonderfully. I sing praises to God every day and feel like singing every moment. Three years ago I wrote you for treatment for throat trouble. I was healed and today I am free from even a thought of it, and have been cured of melancholia.—M. O.

SOMERVILLE, N. J.—One evening when I sat down at nine o'clock for the silent hour I found a complete change in my state of mind. Instead of great depression and a sense of darkness just behind me waiting to take possession of my mind which had seemed to pursue me for weeks, I found courage



and an assurance that I possessed the power to overcome—new in my experience. I have known (theoretically) for over four years that as every one has, I must have the power to overcome difficulties and become that which is desired, but never until that night had I experienced the living assurance that the power to accomplish that which I purpose is mine through the indwelling Christ Mind.—M. R.

AKRON, OHIO.—I wish to express to you my appreciation of the beautiful message contained in Unity the last few months. Not that earlier numbers do not contain the same message, but I seem to have been led to a real study of them beginning with the Christmas number, and each succeeding one gave me not only added aid and strength but lifted me to higher and higher planes of the Spirit. Others have spoken to me of its wondrous Christ message it is giving forth that the magazine is filled with living Truth. I have also to thank you again for the "Twelve Lessons." Much has come to me through them. I am enclosing a small token of my appreciation of this help.—J. S. B.

MONTCLAIR, N. J.—I wish to tell you I am better. You through Christ have helped me. I have never had anything come into my life so powerful, so helpful, so uplifting as the teachings of Unity. Light is thrown upon the Bible in a way which never appeared to me before and I am happy.—J. B.

HANNIBAL, Mo.—I thank you very much for your kind letter, this from a grateful heart that I acknowledge another week of peace and harmony. That Christ may arise within me is my constant desire.—J. J. C.

GRAND LAKE, ARK.—I wrote you a short time ago for treatment for harmony in the home of a dear niece. Please discontinue treatment as everything is all right now. I thank you so much for your help and literature.—J. F. C.

DURANGO, COLO.—I want to thank you for the help you have given me. My school is so much improved. The pupils I wrote you about are much better and I feel so differently toward the children too. My work is not a drudge now. I am thankful for the change that has been made in myself since you have been writing to me. It shows so plainly that there is nothing impossible with God if we only know how to trust.—M. K.

Bowersville, Ga.—All that I have asked you to do for me has been accomplished, and I feel that I can go forward now without further treatment. I do appreciate all that you have done for me. I am abounding in God's love, realizing more and more my nearness to him.—L. S.

NOTES FROM THE FIELD

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JENNIE H. CROFT.

A New Thought Convention will be held in Cincinnati, Ohio, under the auspices of "The National New Thought Alliance," May 29th, 30th and 31st. New Thought Lecturers and writers of national fame have been invited to address the Convention.

The opening session will be held at the Grand Opera House on Sunday afternoon, May 29th, at 3 o'clock. The five following sessions will be held at the New Thought Temple. Peeble's Corner, at 3 and 8 p. m. Admission to the Sunday afternoon session will be free, and the public are cordially invited.

Tickets will be sold for the five sessions at the New Thought Temple at one dollar. Admission to each single session will be twenty-five cents. An attractive musical program will be provided.

Mount Airy, New Thought Summer School and Rest Home, at Oscawana-on-Hudson, New York, opens for the season June 11th. The School is conducted by Dr. Julia Seton Sears, and apart from the advantage of the teaching, this beautiful spot is an ideal place for a summer vacation. Elizabeth Towne, Editor of *Nautilus*, will be guest of honor on the opening day. For further information, terms of room, board and transportation, write M. H. Taylor, Oscawana-on-Hudson, N. Y.

A Unity Truth Center has just been organized in Ogden, Utah. Mrs. Miller is president and Miss Lula E. Sharp, Secretary. We welcome this new Center and we know that success shall attend the efforts put forth by these good workers for Truth. Let all Unity readers in the vicinity of Ogden unite in making this a strong Center.

In response to a strong desire on the part of the English speaking community in Paris, a "Higher Thought" Center is to be formed there this season. It will be organized and managed by Miss L. B. Dove, who is calling a preliminary meeting for May 12th, at which Dr. Harriet Clisby from Geneva,

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and Miss Callow from the "Higher Thought" Center, London, England, will assist. It may interest the readers of UNITY to learn that an American lady is aiding financially in a very substantial manner to found this Center, the first of its kind on the continent of Europe, and will assist in carrying on the work.

Mrs. M. M. Hunter-Jones, formerly of Toronto, Ont., Canada, has opened a "Home of Truth," at 822 Trolleyway, near Brooks Ave., Venice, California. Sunday Lectures, Healing Meetings, and Truth Talks, are the order of the week; also healing daily. Mrs. Annie Rix Militz, of the Los Angeles "Home of Truth," formally opened the "Home" and consecrated it to the work. All seekers of Truth are extended a cordial invitation to "The Home." A word from distant friends will be heartily welcomed.

The National New Thought Alliance held a Convention in New York City, May 14th and 15th. Notice of this convention came too late for mention in April Unity, and it is too early for reports in this issue of our magazine. We know that the co-operation of various Centers, Clubs and Organizations in and near New York cannot fail to make a success of the conference.

Annie Rix Militz will be in Vancouver, B, C, from May 15th to the first of June, lecturing, teaching, and awakening the people generally to a knowledge of the Truth.

Christian D. Larson, Editor of Eternal Progress, will deliver a course of lectures in Los Angeles, Calif., under the auspices of the Metaphysical Library. These lectures begin May 3d and close May 15th. Two sessions each day, 3 and 8 p. m., in Blanchard Hall, 232 S. Hill St. Mr Larson recently gave a course of lectures at Unity Headquarters which were enthusiastically received by large audiences at each meeting.

At the Seventh Annual Metaphysical May Festival held in Blanchard Hall, Los Angeles, Calif., May '2d, Christian D. Larson will be guest of honor.



CHARLES FILLMORE. Editor. MYRTLE FILLMORE, Associate Editor. JENNIE H. CROFT, Assistant Editor, LOWELL FILLMORE, Business Mer.

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In the April number of UNITY, page 306, read "Edinborough is called the modern Athens"—not Venice. Also page 311, "A friend of mine once heard her (Tetrazzini) in a small theater in Italy"—not London.

We are glad to announce that the Unity Printing office will move into its new home sometime during the early summer. The work of construction is well under way. There will be three stories; the first of stone and the other two of brick. The floors are to be reinforced concrete. The building is seventy feet long by forty feet wide.

On May 5th we issued the 52nd number of WEEKLY UNITY, completing the first year of this publication. The WEEKLY UNITY is printed in the interest of the local Unity Society, and contains all news pertaining to meetings, entertainments, reports, etc., of the Society, besides a Bible reading for use at the Sunday morning Service. The subscription price is \$1.00 a year. It is mailed every Thursday.

The four lectures delivered by Christian D. Larson in the Unity Auditorium, April 18th and 19th, were fully appreciated by the Truth seekers of Kansas City. The Auditorium was filled at every lecture, and there was an overflow in the evenings, every seat being occupied, with rows of people standing against the wall during a two hours session. This indicates how interested they were in what Mr. Larson said. At the last lecture the people were given an opportunity to express their appreciation, which they did in five minute talks. Among the speakers were Miss Shanklin, Mr. Gleeser, Miss Christal, Mr. Fillmore, Mrs. Van Marter and Mrs. Croft. We trust Mr. Larson will pass this way again and stay longer. His present tour includes Omaha, Denver, Salt Lake City and Los Angeles.

THE UNITY SOCIETY CORRESPOND-ENCE SCHOOL

The work of this school is steadily growing. New students are being admitted daily. If you are a reader of Unity and want to systematize your understanding of Truth, this course will put your vagrant thoughts in order, besides bringing to your consciousness the illumination of the higher or Christ Principle. The following are a few extracts from letters showing the work of the teaching:

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Detroit, Mich.—Lesson Four is the best one yet received. It makes clear to the understanding of any one, whether he knows "New Thought" or not, why he is in the present undesired condition, and how he may become free and express that which he should. It is a mystery to many how this work of transformation is done. Lesson Four makes so plain the creative, formative power of thought, and the transforming of the old into the new, the unrighteous to the righteous, the transmuting of the undesired into the lovely, that a little child could understand, and with hope, courage and certainty set to the work of "renewing the mind."—M. L. A.

Manchester, N. H.—I can not tell you how much I énjoy the study or what a transformation has come into my life since I first began, one year ago, to read your magazine and joined the Correspondence School. I am grateful to you and God for the privilege I have enjoyed and the benefit I have received. I would not exchange the knowledge I have gained of God and my relation to him for all the wealth of the world.

—S. P. A. B.

BROOKLYN, N. Y.—I can not begin to tell you in this letter the help that this Third Lesson is to me. If one point in the lesson can be said to help more than another, perhaps I might say it is that contained in "Thought Center." I am now reminded of building "Thought Centers" with nearly all of my thinking, and am trying to carefully choose my thoughts.—L. T.

COAH, MEXICO.—I have enjoyed the study of this Lesson One very much and I know I shall be greatly benefited in a spiritual way when I become more advanced in them. Already my understanding is clearer.—M. H.

HOLLAND, N. Y.—I am returning answered questions to Lesson Three. This is a wonderful study, surpassing everything of an intellectual character. The Truth is unfolded step by step and made so clear that there is no difficulty in understanding how it is. "When the Spirit of Truth is come he shall lead you into all Truth." I send offering, thanking you again and again for this opportunity of learning the Truth of Being.—C. T.

WARREN, IND.—The lessons are deeply interesting to me and I am very glad to have the privilege of studying and receiving instructions from so able a teacher. There is a great change in my life; my thoughts are different, my actions different. I have more patience, seldom get tired, am not sick, and am so thankful for all the blessings I enjoy. Blessings on Unity for only through their help could all these changes have been brought about.—L. D. R.



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Has UNITY helped you? If it has, is it not good logic that it will help others?

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COLUMBUS. JOHN DEEM. The light of Life a speciality. John 8-12. Such as I have I freely give.—Matt. 10:8.

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SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

Annie Rix Militz.

THE FIFTH DAY

THURSDAY-POWER DAY,

HOR, the Norse deity, whose name is the origin of Thursday, or Thor'sday was the God-Man of the northern mythology—the human being whose powers and works were manifested through being overshadowed by his divinity. This Man has ever been

overshadowed by his divinity. This Man has ever been recognized by the dominant races of the planet and some, like the Greeks and the Hindus have seen this master expressed in many forms although with one Spirit. Such were Hercules and Achilles, Krishna and Ram, the Egyptian Osiris, and even the Aztecs of Mexico and the Peruvians of South America had their God-hero whose office and character partook of certain marked traits belonging to this manifestation.

This God-Man is always a Saviour of his people. One has twelve labors to perform in delivering the oppressed, certain have human mothers and a divine father, all commune with the gods, most of them have a vulnerable point that makes them subject to death, each is fighting personified evil; they conquer death, they heal diseases, they join the gods and are immortalized in the memory of their people.

The cross was a symbol common to all the nations to whom religion was an important part of life. By



the cross Osiris "gave light eternal to the Spirits of the Just;" the cross according to Prescott was found by the Spaniards in the temples of Mexico as an object of worship; and in the form of a hammer it was the magic wand of Thor. With it according to Scandinavian legends, Thor crushed the head of Mitgaard, the Serpent, destroyed giants, restored to life the dead goats which ever after drew his car and consecrated the pyre of Baldur.

Thus we see that Thursday is the day of the Christ-Man, the power of Almighty God in the flesh. In the wonderful Nazarene, all these symbols and works were rescued from myths and gathered together in a human life which was to represent, to the end of time, the Way out of the maze of mortality, and the Life that sets us free from the seductions of the sense-serpent.

The story of Jesus Christ is not a myth compounded from the legends of the race but a witness to the marvelous power of the Holy (Whole) Spirit to picture forth in the flesh the great paradox of the Cross, that is, the victory and glory of the Real Self through the humiliation and complete denial of the petty Self.

Thursday is an open day in the communities that have observed a regular routine of housework, and it is devoted to a great variety of employments according to the neighborhood, city or country and the interests of the individual householders. There is gardening and letter-writing, making calls and receiving them; there are extra and unusual departments, such as cellar and garret to receive attention; there is "The Club;" there are the lessons in music, painting etc.; there is the philanthropic work; and in many places it is the day that the maid takes for her holiday.

This is Individual Day wherein the powers of one's divinity can be the special meditation that will serve to gather one's human radiations to a focusing center of strength, so that even with the infinite variety of demands that may be made upon one there will be no con-



fusing distraction or scattering, but a glorious expression of talent and genius, the reality of the individual idea which we are in the Divine Mind.

Your individuality is your soul, and you are here to express it in fulness, the hero and heroine that you are, the original beautiful noble Self—that Idea of you in the Mind of God, equal with God and God's own Being. The fear of the loss of one's own individuality disappears through knowledge of Truth, for the Soul-Sense is restored and one knows oneself to be eternal Soul as impossible to be lost as for God to cease to be. No Soul can be lost—it is the sense of being Soul that has been obscured and which returns by the saving power of the Christ-Self.

Individuality is not demonstrated by separation, opposition, competition or difference. This is the mistaken view of mortals, who thus hope to be individual by eccentricity, egotism and exclusiveness.

There is but one true Individual, God, and we are all That. As personalities grow impersonal and universal, putting away the petty differences of race, family, position, sex etc., forgetting the little I, they show forth the character and powers of their Godhood and join even the world's immortals. The hero who performs a great deed forgets himself and even his family and everything but the Cause which he has espoused and for which he is ready to die if it must be. The sense of personality utterly melts before the cosmic consciousness, yet individuality is intensely clear and full and immortality is an assurance forever beyond question.

As the worker is engaged among the plants of her garden, let her remember the plants of the Lord's planting—read Jeremiah 17:7-8—the precious one in the people of her world. And as she loves, trains and nourishes each vine and shrub let her meditate upon the tender, watchful work of the Spirit towards every human being pruning it, cleansing it. giving it the soil (environment)



best fitted to develop it. Let her remember that Eden garden of her soul and the seeds of true thinking and feeling implanted within her consciousness. The power of the Christ transcends time and spiritual seeds can produce quickly "fruit after their kind."

UNITY

The word for Thursday is "All power is given unto Me" and also "God's grace is sufficient for Me," messages which radiate from the Christ-consciousness within. Divine power is not violent or resistant. It is effortless and peaceful yet mighty and effectual—it cannot be separated from Grace.

Whenever strength is needed in one's affairs this Christ-power should be invoked, for by it wonderworks have been performed. A little woman found herself at a place in a work of cleaning up her belongings and getting them ready for moving, where she needed a strong arm to lift a dentist's chair. She was alone having been recently widowed, there was no man near, yet all her work would be delayed if this heavy iron chair was not moved. She breathed a silent prayer: "L can do all things through Christ which strengtheneth me," and she lifted that chair and its weight was no more to her than a child's high-chair—indeed, it seemed to be as light as a balloon as she raised it off the rug that she had rolled up. Afterwards it required two men to carry it out of the house.

All power is given to you, the Christ-Self in heaven and on earth and that power overshadows, surrounds, upholds and fills the earth-man as he lets it. And this power cannot be limited by any earthly law; it is not upon a basis of ethics; it is above cause and effect, the grace that ever works good because of love that sees only "My Beloved."

In this light we understand the comfort and promise which Paul received when he heard "My grace is sufficient for thee," that is, the sweet graciousness of his own divinity would set him free from the rigid laws of



reaping what he had sown, by giving him power to forgive his enemies and cast out all bitterness, resentment and desire for revenge.

The gracious man or woman is the one who is considerate. gentle, patient, kind to poor and rich alike, saint and sinner equally, knowing neither high nor low, but only, this is a human being therefore one to be respected.

The forms of salutation even in our letters, the ceremonies of polite society, the etiquette and courtesies observed by the aspiring members of the human family have their foundation in sincere actions of love and respect. Without these principles they become mere affectations and hypocrisy or at best cold forms. It is in the power of the truth-lover to restore the dead letter of manners and customs to their original Spirit, by doing all these things from the heart and thinking of how one can bless and serve another in place of what is due to oneself.

Thus, when one is making calls or receiving them, instead of dreading to meet certain ones, begin to meet them in soul before the outward approach. through that shell, the mere external and silently talk to the inner one while commonplace remarks about the weather and health, relations and current events are You will find original remarks rising to your lips displacing these trite hacks of effete conversation. To you every human being then becomes a treasure-box to be opened and made to reveal the precious jewels there which may even surprise their owners. Each one, even the most repulsive and uncongenial, stands for a heavenly Idea. Exercise yourself to find what they represent in Divine Mind-perhaps it is the very opposite to what they appear and it will yet be proven so to yon.

Writing letters represents the Spirit's eternal act of sending forth the Word, therefore they can go forth with



inspiration. Holding to the Christ-power to word your epistles will make them easy in style, rich in substance and able to convey truly what was intended. Giving this act to God will prevent writing when in a passion, or under any thought-pressure of evil. And also it will cause some letters to remain unsent. Again, it will send messages between the lines that will make the letter food and drink to the spiritually hungry.

"Do all things unto the glory of God." When you go to the Club, be the sweet gracious thought that heals gossip and envying, that harmonizes factions and promotes usefulness, and though you are silent, some member will voice your thought in a way acceptable and helpful in expressing the real purpose of the organization. If you go to the theater find the Spirit there and see how it is giving light and joy to the soul. attend a dance, let the grace of your Spirit lift men's thoughts above the mere sensuous into the heights where Miriam dwelt and David when they danced before the Lord. If you play cards redeem them from the earthpassion and condemnation, and as you let your intelligence and skill testify to a power greater than ordinary, silently give all praise to the One. Every game has an innocent origin—cards were even scripture to the people who first used them, they claiming their invention to be from the gods. Whatever is pernicious in games will not pass by condemnation but by redemption.

Taking and giving lessons in art, science, language or any work may be associated with the soul's power of imparting itself; knowing without strenuous study, doing, without arduous practice. All thought of stupidity and inability must be swallowed up in the memory of the source of power and intelligence. Dismiss every suggestion of "can't" with realization of "I-can-and-I-will" by the power and grace of your God-Self. As a teacher you can embue your pupil. As a student you can be so baptized by your Supreme Self.



This day of grace that knows neither high nor low, is a fit one in which to give the servant her holiday, honoring her desires and considering her welfare as you would be blessed were you in her place. Seeing one life in all makes it possible for one to appreciate the needs and wishes of another whose tastes may be quite different from our own. We may discover them to be more delicate on certain points and where they seem to be inferior we can respect their right and not despise or judge superficially. Shall "the eye say to the hand, I have no need of thee"? We are members of one body and each member is to be honored according to its view of what is fit and desirable. There are servants who "know their place" and love to keep it and to have it recognized graciously and wisely, and there are servants who desire to be treated as members of the family and the true master and mistress of the household know how to bring that wish to pass to the comfort and well-being of all. We are all servants in love, one with Him who came not to be served but to serve.

And now we come to the philanthropic work to which you may pay special attention on some days even though every day be tinctured with some form of it. In the first place we lift it all out of the old view of "charity," the thought that we give to others that which was not theirs but by our favor—the act of a superior to an inferior. Such is an abomination in the sight of the Lord.

We realize that all belongs to the One, who is in all and we never give to another aught but his own and our part is but to be wise stewards in this demesne of the Father of us all, giving by the Spirit and withholding by the Spirit. Until you can give the true thought with your money you have not fulfilled your part. The wise one gives to the Christ in all and does not regard the appearance—looks through the drunkard, the grime and the wickedness to the One that God sent, "the light



which lighteth every man." To him there are no tramps, no beggars, no impostors. He thinks not of need nor poverty, as he gives to the rich one that is there, the worthy one, the honest, the able, the true One. And with that thought he draws forth the man of God. Only those who are prompted by the Christ within can appeal to you as you hold yourself to be God's Hand to dispense His bounty, and you can say with all your heart to every one whose case draws forth your sympathy "Blessed is he that cometh in the name of the Lord." Indiscriminate charity is a weakness and often a thoughtless make-shift of ignorance, that thinks itself unselfish when it is only superficially easing its own discomfort at the sight of pain and want. Give your impulses to inspiration and be not prompted so much by the sense of the reality of evil, as by the joy of distributing the plenty God has given you.

A lady of New York City determined one winter to literally "give to everyone that asked" her. By the end of the winter her house had become "a tramp's boarding house"—so her cook said. The following winter she followed the same rule and she found her income hardly sufficient for her own living, besides her servants greatly taxed. Nevertheless she kept bravely on and when the third winter started and the same horde began to come—men of previous years returning again and again, having her place marked and listed on their memoranda, she was led to seek counsel of a teacher of Divine Mind power. The latter asked her:

"To whom have you been giving? To the tramp, the beggar, the drunkard?"

"O, yes!" she promptly replied, "to everyone that has come."

"Then, hereafter do not give to them, but to your brothers, to the Christ in them, and silently say to everyone 'I give to the true One in you and the honest, temperate pure one in you uses this gift to the glory of



your Godhood.' Moreover have this realization for yoursef, expressed in the words of Christ, 'No man can come to me except the Father which hath sent me, draw him.'"

She took this advice and the magical result was a class of applicants whose number and character she could serve easily and satisfactorily with the sense that she was truly blessing and not "hindering them on their upward way."

One of the most remarkable proofs of the power of a silent blessing accompanying a gift, with a spoken word of good to seal it, was shown in the following instance:

It was a drizzly winter day in Los Angeles when a man who would be called a typical hobo, dirty, unshaven, unkempt, with breath redolent of liquor, presented himself at the kitchen-door of a lady who had begun to take the true attitude towards all humanity, asking for money. A very strict law had been passed in Los Angeles to arrest such creatures and this lady could have handed him over to a policeman who happened to be near by, but she did not. She answered simply:

"Very well. Wait a minute" and went to get her purse to find a small coin. There was nothing less than a fifty-cent piece in it.

"This is too much" she thought. Then, "No, I will give it with a message to his soul."

So, holding it in the palm of her hand, she blessed it and said:

"Go with him and tell him, he is a child of the Most High God, pure and holy, loving noble things and able to live an honorable, manly life, honest and true!"

Then she put the coin into his hand speaking aloud the words, as she looked him in the eye:

"I believe in you!"

As he hurried down the hill he was filled with glee as he thought of the treat that he and his tramp-chums would have down among the hogsheads where they had



been having their open-air lodgings. As his bleary eyes brightened at the thoughts of the prospective "beers", another thought would come athwart these and he would say:

"I wonder what she meant by saying 'I believe in you'!"

The words kept coming. At the corner of Fourth and Spring streets he went into a cellar where the Salvation Army was holding a meeting, so as to be out of the rain and enjoy his good luck. The Salvation people were telling of the work they had procured for a number of men and they were inviting any who were there to come forward and list their names for employment and they would do for them what they could. A strong feeling came over this man to take up a clean life and he found himself in the aisle going up to be an applicant. The outcome was an invitation from the Salvationists to work around their barracks for his room and board until they could procure him a place. This he did. At the end of a month he obtained a job, proved competent, was promoted, and six months from that drizzly day he presented himself at the door of that lady's house, a fine handsome man, both within and without, seeking to know why she said, "I believe in you."

"How far doth a little candle send its rays!"

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The taking up of a spiritual word sometimes causes disturbance, because the new idea roots out the old, and as the error is moving out of your life it seems to be very real; then is the time for you to put all your faith in the Christ of your being, who will carry the cleansing process to a perfect end, if you will persist. Do not resist these things; just let them go, knowing that it is the breaking of the shadows before the dawn of the perfect day.



ABILITY, TALENT AND GENIUS.

LECTURE BY MR. C. D. LARSON, IN UNITY AUDITORIUM, TUESDAY EVENING, APRIL 19, 8 p. m.

HERE used to be a theory that you could develop muscle, but not ability, and that if you were born with genius, well and good, but if you were not, you would never have it. That theory, along with a great many other theories has gone into oblivion. There is nothing in the human system, physical, mental, or spiritual; in the personality, character, or in the mentality that cannot be developed further. Then again there is nothing that any individual posseses that we do not all possess. If a certain person has genius, we all have it. If some have ability, we all have it. The difference is that in some ability and genius is submerged, has not been brought out; but it is there notwithstanding, because we are all human beings and we are all fashioned in the same way.

For this reason we want to begin our consideration of the subject by stating that ability and genius to any degree and in any measure are latent in every mind and soul. This is not a doctrine of despair, but one of good cheer. The difference between ability and genius is very marked and should be considered before we can proceed with its development. Ability is of the mind, genius is of the soul, and talent is either ability or genius or both, trained for practical action. Ability is of no use until it becomes talent. It does not produce results. Genius is of no use until it becomes talent, because talent means one or the other or both trained for practical action. We see, therefore, that it is possible to have a great deal of ability and yet accomplish nothing because



it has not been made talent. It is also for the same reason possible to have genius and yet be a failure because it has not been made talent. There are thousands and thousands of people who have marked genius, not in the potential, but out in the actual, who are not accomplishing anything simply because that genius has not been made talent.

The most of us have a great deal more ability than we are using. In fact you can pick out almost any individual and you can say truthfully that he has from two to three times as much ability ready for use as he is using. He has not made it talent. He has not brought it out into practical action.

To illustrate the difference between ability and genius, we will take an artist who has artistic ability and also talent. He paints very well. We look at his picture and say "very good work" but we are not enthused about it. He hasn't genius but has ability along artistic lines, and talent. Now let us pass on to another picture. It was painted by an artist who has genius and talent. We look at it and say "splendid work." We look at it again and we are drawn to it a little more. look at it three and four times; we become strongly attracted to it, and we see more in that picture the longer we look at it, until it actually talks; seems actually alive. That is the difference between ability and genius in the two pictures. Genius comes from the soul. That picture was painted by a genius and it is alive. It has soul.

Take music. Take two singers: the one has musical ability; it is trained for use; she sings well, and you enjoy her singing though you are not especially enthused about it. You simply say, "very good." She is a singer of ability and talent. Then take a singer with genius, or a violinist with genius and what happens? You are carried away, you are lifted to sublime heights and you are touched to the very bottom of your soul. Every



atom of your being thrills with something you cannot describe. I once heard a Presbyterian clergyman say "Real music produces goose flesh when you listen to it." It produces a peculiar sensation through the entire system and expresses through the skin in a peculiar way. When you listen to one who has musical genius you can tell it every time.

Take it in literature. Here is a man who has literary ability and he has trained it; he has talent. He writes well, his articles run right, but when you have read them once you lay them aside and possibly never look at them again. But how about Shakespeare's plays and the Gospel of St. John? How about the writings of the prophets? How about some of the Psalms? They have soul in them; they will never die. A man who simply has ability writes for today. The man who has genius, whether it be tinctured with a higher spiritual truth or not, writes for all time; and when we read what he has written his words seem to live, and there is something in them that contains far more than the words express at first. In the writings of a genius you see a new and larger interpretation every time you read them.

But genius is not simply confined to music, art and literature. It is found everywhere, even in business where we usually do not look for it. There are some business men who have a genius for business, and they stamp their personality upon enterprises which feel their power for centuries and centuries.

Then we find genius in every day living. There are some people who have genius for living. You can pick them out. They may not be able to write books, sing songs, or paint pictures, or establish business enterprises on a large scale, but they are living, not simply existing. They are alive, and do you not know those people stamp their personality and characters upon everybody with whom they come in contact? They have a genius for living. A great many say, "There is nothing



in life for me, I cannot do this, and I cannot do that." How about living? A man or a woman who puts genius into every day living becomes a greater power in any community than the one who writes books or paints pictures, conquers nations, or makes history in any shape or form. We know it to be true and here is an opportunity for everybody.

I do not want to say that simply because a person does not have ability or genius along certain lines that he cannot develop genius along these lines. Take a mother; she has not time to go out into the work of the world, and many people seem to think that, because she is not active in the world's work, her influence, her power, her life must necessarily be kept under a bushel. But there is a greater opportunity for a wife and a mother to put genius of the highest quality into her life and her work than anybody else; and we are all looking for the day, (and it is coming, it is already begun) when wives and mothers will make home-making a fine art-such a fine art that every home will be ideal in the highest, finest sense of that term, and it will naturally follow that those who have the privilege to live in or be brought up in such a home will rise higher in the scale by far than anybody who ever preceded him.

In regard to the development of ability and genius I wish first to speak about will-power. The purpose of the will is to direct the other faculties. Suppose you have a group of faculties, all of them well developed and containing a great deal of ability, power and possibly genius; they will not do anything until the will says "proceed". But that is not the only function of the will. The will has a second function and that is to push up any faculty into a higher state of activity and efficiency. A certain faculty may be active to a certain degree; if it is backed up by a powerful will it will usually double its capacity and efficiency; it is pushed up into a higher state of action. But this requires a strong will.



I do not mean a domineering of forceful will, but that something you feel that you possess when you say "This I am going to do," and you say it with such depth of feeling and assurance and conviction that no power under the sun will change your mind. The whole individuality from the depths of your life comes into your expression when you say "I will".

A forceful will is weak. It may be strong in a jump, so to speak, but it is the steady will that is deep, that is continuous, and persistent: that is the one that is strong. We find after analyzing the human mind in the majority, and especially in what may be called the submerged percentage of the human family, that the will is so weak as to be almost absent. Those people do not have the power to take any original step; they have no initiative, and as we go a little higher in the scale we find the development of will a little stronger, and here and there we find it quite strong. In many who have stamped their names in history you will find the will very strong.

What is the reason that the will is weak in the There are several causes for it. human race? is alcohol. The human race has been using some sort of stimulating beverage as far back as we know, and alcohol or any kind of stimulant weakens the will in the individual and in his child, grand-child and great grand-child. As we know that nearly every nation has been using something of the sort for ages we see that an enemy has been working all through the centuries weakening the human will. If for no other reason than that it would be a blessing indeed if every form of beverage that contains alcohol were swept from off the face of the earth. But we may ask, and naturally, what is the reason that alcohol weakens the will? It is very simple. When you are under the influence of any beverage your will power is laid aside; you do not consider your actions with your will; you allow some influence to



control your actions in a measure or in a complete degree.

The law is that whenever the will is laid aside by anything whatever, it is weakened, and if that process is repeated a number of times the foundation of the will is undermined until it totters. So we find in some people the will so weak that is can just get up occasionally and express itself, and usually falls down almost dead. We see very simply then, how alcohol in any form will tend to weaken the will by putting the system under the influence of something else. The will is decreed to be the ruling power and whenever it is laid aside it is weakened to that degree.

Now there is another cause and that is what we might call psychic excess, which is getting drunk on the mental plane, and it is unfortunate (if we will permit ourselves to look even for a second on the dark side) that so many people have permitted themselves to be placed under psychical influences during the last fifty or seventy- five years. Whenever you give up your individuality to some unknown force and permit that force to act without any discrimination, you are simply laying aside your own will and permitting something else to come in and work, and naturally the will is weakened. So we find in pronounced psychics that the will is so weak that they have practically no will power. When a person is very sensitive, so sensitive that he is swaved here and there by every influence or suggestion or environment, his will is weak; he has not learned how to control his mind, his feelings, his desires or his actions by his own decree, and if a man is to rule his own life, make his own circumstances his own destiny, he must have the power to say what he is going to do, and what not at any time and under any circumstance.

Emotional excess is another cause that weakens the will, and by emotions we will include all the actions of the mind that in any way express feeling. Whenever you permit yourself to become angry, your will is weak-



ened. Whenever you permit yourself to become offended, or hurt, your will is weakened. Whenever you permit yourself to feel despondent or discouraged, your will is weakened. You let some artificial mental state take possession of you and your will is laid aside. Then we have a certain kind of emotionalism that people used to think was the Holy Spirit, but the Holy Spirit does not work in that way. I do not want to criticise, but simply state a psychological fact. In a great many religious meetings, emotionalism has gone on to such an extent that a good many of the converts so weakened their will power that it is a serious matter and we all know it. The point that I want to make is this: You want to make a man a Christian, to convert him; you want him to live a Christian life. You know that he will be surrounded by temptations and vet you take away from him during the process of conversion that very power that will help him to stay in the straight and narrow path. So the people who are doing the converting have overlooked this psychological fact, and it is very easily understood how an emotional crisis will entirely undermine the controlling power of the will so that you are almost as easily persuaded to get out of the narrow path as vou were in the beginning to get into it. And that is the reason there are so many back-sliders. People often say it is so hard to live a Christian or spiritual life. Why? Because it is too much a matter of emotion, and all kinds of emotions if not controlled will become excessive and undermine the will.

There is one more vital cause. Whenever you permit your mind to be controlled or influenced by any power, real or imaginary outside of yourself, you weaken your will. This may seem to contradict some of the highest teachings that we have received. For example "Thy will be done," the idea of giving up to the Infinite will. But Jesus Christ expressed the highest truth along this line when he said "My Father worketh and I work". It



is not that I give up my individuality, but that I work with the Supreme. The idea is not to become nothing and give up to some power that you do not understand, or that you may think you do understand, but to work in harmony with every power in existence.

Now we want to avoid anything and everything that may tend to rule out the will as the controlling force in human life, character, conduct, action, thought and feeling. But in this connection we must not come to the conclusion that we develop strong will by becoming cold, without feeling or sentiment. That is going to the other extreme; it is an extreme that we want to avoid. Your heart can be warm, you can be full of sentiment, feeling, kindness, and tenderness, and yet never go to emotional excess, because you keep them all under control; you express them harmoniously and beautifully in the right measure and in harmony with each other, so that your nature will be kind, loving and tender, and yet have back of it a firmness and strength that simply makes your kindness more effective than ever before. We have all noticed the difference between the tenderness of a weakling and the tenderness of a strong soul.

The first thing then in regard to developing the will is to avoid anything that tends to rule out the will. That is the negative side. The positive side is to begin to use the will more thoroughly and more fully than we have heretofore. For example, whenever you think of a certain faculty that you want to use, turn on the power of will. Turn to the will in a gentle, quiet, deep, serene and positive manner and try to will that faculty to greater action. Whatever you do, try to feel that your will is positive and full of power. There is a difference between negative and positive action. Many people are half-hearted about their movements, thinking or desires. We want to avoid that. Eliminate it by making every action positive, full and strong; every thought positive full and strong; every feeling positive, full and strong,



and you will gradually find that the will-power is becoming stronger and stronger simply through its right use. It is not necessary to apply any special effort; to go through any gymnastics on the mental plane. It is attained simply through action, full and positive, with the whole heart. When you do anything, do it with all there is in you; when you think, think with your whole mind; when you feel, feel with every atom of your being. The faculties that you are using should receive special attention at the hands of the will. Push these faculties up to the highest state of efficiency.

In your work have you made it a point to turn on—so to speak—the full power, the full capacity of your will on your work, your study? If so you will find that that faculty is going to work to far greater efficiency, and this is one way in which ability is developed.

We have all heard the statement "You will always get what you wish for if you wish hard enough."

You desire to make money, and if that desire is strong your money making faculty will therefore gain strength and power. It will be aroused, and whenever any faculty becomes aroused it is going to do better work. It is going to find ways and means to fulfill that desire. If your wish is not very strong along the line of money making your money-making faculties will only be aroused to a slight degree, not enough to produce anything more than you already have. But when you wish hard enough those faculties will be so fully aroused that they will gain the capacity to find the ways and means for you to realize your wish. Now we know that is true. We see it at If a faculty is dormant, we are not going to accomplish anything along that line, but when the faculty is aroused to the highest pitch of action, it is going to go to work. It is going to find methods to carry out that wish.

So you do not get what you wish for in some mysterious manner. Your wish simply stores up those faculties



and powers in yourself which are able to make that wish come true.

Suppose you desire better friends. Many people think, "If I desire better friends I will attract them in some way." If you desire better friends the idea of better friendship is so aroused within you that you are merely transforming yourself into a better friend and people will be attracted to you. They will want to be your best friends. Suppose that you want to become a success along a certain line, or in a certain vocation, we will say in music, and if you desire success in music and wish for it hard enough, with your whole heart and soul you are turning the full power upon that faculty. It is going to work at full capacity, and you know when anything works at full capacity there is no failure in sight. When you do your best, you are going to get the best.

You say, "Can a shop-girl marry a Count?" course she can if she wishes hard enough. This has its humorous as well as serious side. How often does that girl think of the Count? About two minutes a day? That is about all, and the rest of the time she is talking to Jessie, or to Mabel about what a lovely time she had at the dance last night; and discussing other insignificant matters that have no connection whatever with her desire. Now the same is true with regard to the desires of most people. They say they would like to do this or have that, and for the moment that wish may be felt deeply, then the next moment they are wishing something else or have forgotten all about it. You can set it down as an absolute fact if you make up your mind that you want a certain thing and desire it every moment of your waiting, and go to sleep desiring, you are going to get it.

In this connection, I would like to say before you begin to turn on that amount of power, be sure that you want what you desire. A great many times when it comes we say, "I do not care for it." But we have to take it. You will find it to be true that where desire is per-



sistent and continuous it will positively make a way and the law is simple. It stirs up everything within you that can help find the ways and means and methods.

Suppose you desire a certain thing that you are uncertain whether it is possible for you to get. You would like to have it, but it seems impossible. Now suppose that you try it any way. You keep on desiring that something until finally an idea strikes you. Certain faculties have been worked up to the highest pitch until the idea factory in the faculty begins to work. Then you say "I will carry out that idea." What has seemed impossible, that idea makes possible. We cannot tell what a faculty can do; what ideas, plans and propositions it can work out if given a fair chance. The power of desire combined with the power of will has the tendency to work up each faculty to such a pitch of high and fine action that the very thing that you wished for is made possible. You have opened the way to some idea, to some new plan. to some new attainment.

Now we might ask, "When do desires become strong enough?" When they become subconscious. The desires that are simply on the surface are not strong enough to produce results. It is when they become subconscious; when they arouse everything in you. Whenever we begin to desire certain things, we want to try to feel the power very deeply, and we shall find that as we continue to persist, the force becomes stronger and stronger and it is easy to continue.

All of us can think of illustrations where certain results were secured after months or years of persistent desire. Now we know—we did not know before—and can see plainly how the law works, and it is applicable along every line. There is not a single thing or line of action where it will not work.

In the use of our will, desires, and faculties and in the use of any power, we must concentrate. We must focus our whole attention on this one thing. We all



realize that concentration is necessary. It has been called the master key to attainment and achievement, and rightly so because all the power that is in you is focused on the thing you do. A good many methods have been given to acquire the habit of concentration. One is to put a spot on the wall and look at it good and hard. wish to say that that method has the very opposite result from the one you are after. You want to bear this in mind, that you do not attain powerful concentration unless the action of your mind are subjective. That is. unless they move through the channels of the undercurrents of your being. When you look at a spot on the wall, your mental activities come out to the surface more and more, while in concentration you want to deepen them. Try to concentrate your attention on a certain thing and then try to let your mental action deepen; let it sink into a deeper state. Do you feel your attention held there naturally? That is one method. Just permit the action of your mind to deepen in trying to get your attention to anything.

Then there is another. Get interested in your subject. But you say, "If I am not interested, how am I going to become interested?" If you are not interested in your subject or your object, look for an interesting point of view, and the very moment you look for an interesting point of view you become interested without fail; you will find that you concentrate naturally.

The thing that is very simple is to just deepen your mental actions. Just let them sink quietly and slowly into a deeper psychological field; then look for an interesting point of view, and you find yourself becoming interested.

These simple methods practised right along whatever you may be doing will soon develop a tendency to enlarge your field of concentration, so that you will never have any trouble again with your mind wandering.

The very moment you want to turn your attention to

a thing you do so with perfect ease. The whole action of your whole thought is in that object of your thought.

Genius comes from the soul. By that, I do not mean that the soul is some vague uncertain something that we do not understand. The soul is that which is vital. is you yourself. When you work with genius you are putting yourself into your work, and as you are immortal, your work becomes immortal; as you are a soul, your work is given a soul. By putting your soul into your work more and more, greater possibilities are given to your work. It is therefore necessary in order to gain genius, or rather to bring it out, because we all have it, to recognize the soul in everything that is done, thought or felt. When you think about anything, instead of simply recognizing the shell, the external appearance turn your attention and recognize the inner possibilities of that something. By so doing you comply with the simple law that whatever you recognize in others you develop in yourself. Look for soul, greater possibilities, for any good there is, and you awaken in yourself just what you look for in others.

We find the process to be not difficult, but simply a matter of using what we are already conscious of according to natural law and to the fullest degree possible.

Speaking of the subconscious I will mention the fact that modern psychology is discovering that man's field of innumerable possibilities extends deeper into the vast mental realm. When we know that, we know what we have to draw on. We know the immense reservoir back of our desires and ambitions, and there is no reason why any individual should continue to be just what he is. He can become and achieve more. Every individual who will apply the power of persistent desire in what he wants to become, to gain or achieve, and will use the power of the will fully and completely in all he does, thinks or feels, concentrating perfectly on everything that he does, will, in the course of a reasonable length of



time, find himself accomplishing from two to ten times what he previously did. The right use of his will, desire and concentration will increase the working capacity from ten to a thousand per cent, depending of course on what material is already out near the surface to work with.

Then when that has been put to use, it has begun to draw upon the greater resources of the great within, and if a person makes it a practise to put himself into his work, into his life, he will find that genius will develop gradually and surely. He will stamp his work with quality and worth to a degree that will be recognized by everybody. There are so many superficial minds, so many things just half done, while the world is waiting and waiting for men and women who will put all there is in them into their life and work. There are plenty of places ready for such people. The demand is a thousand times greater than the supply. See what an opportunity is above us all and yet the way is simple enough. It is just understanding these few principles of thinking things and then doing them, doing them with the whole heart; not thinking about them two minutes a day, or occasionally, but every minute. If the strong persistent desire is continuously and properly directed and taken up by the soul, there is nothing in the world that can keep it down or that can turn it away from its purpose. It will have its way every time. In the meantime while it is working out its way, it is working out all these greater things within yourself. Have you not noticed that when you turn on the power of desire in your life, desire something greater something better, that it tends to build you up at the same time?

When we pray earnestly, (which is another use of desire, and desire is spiritual action) for certain higher and finer things, it shows in our faces and brings out higher and finer qualities of mind and character.





COURAGE

OURAGE is innate in Being. The race has always recognized the presence of something in man that makes him bold and fearless in the face of danger. This something has been named But it does not apply alone to fighting or to courage. the overcoming of enemies. The "pomp and circumstance of war" gives to man a temporary courage that under other surroundings he would not have. Real courage is a spiritual quality and the true expression of it is in meeting boldly the opposing forces of the soul. It takes far more courage often-times to do some apparently simple thing, to meet and overcome some weakness in one's self, to confess some fault. or to humble the pride of a haughty spirit. than it does to go into battle with music and banners. "He that ruleth his own spirit is mightier than he that taketh a city."

The Scripture is filled with examples of those in whom the quality of courage was a prominent characteristic. Daniel in the lion's den; Jesus Christ meeting his adversaries—these displayed that inner courage which is latent in all of us. The Scriptures tell us, in smybology, how the mighty ones of God have, through unfailing spiritual courage, pulled down the bulwarks of error and gone on to victory, even when everything seemed against them.

This is all brought out in a most effective way in the story of the children of Israel. They had all of the experiences that belong to the man who is in the process of spiritual development. If we study their history

we arrive at an understanding of ourselves, for we are the children of Israel.

The Promised Land is within man. Instead of looking without for the fulfillment of his desires and needs he is to learn to look within. There he will find forces and emotions which he is to command and subdue.

There is no limit to the capabilities of man. "Ask what ye will" in the name of Jesus. Through Moses, God gave his name to the children of Israel as Jehovah, meaning "I am that I am; I will what I will to be" and Jesus has the same meaning. In the name of the great I AM, the real of man, all things may be done.

There came a time in the history of the children of Israel when they reached the borders of the Promised Land. They had been wandering in the wilderness for forty years when their journey through it might have been made quickly. The distance from Egypt to Canaan was short, but because of doubt and murmuring their progress was slow.

This removal from the darkness of Egypt into the freedom and plenty of the Promised Land is not a change from one country to another but from sense consciousness to spiritual consciousness. Every man comes sometime to the place where he is tired of sense consciousness—even its pleasures finally fail to satisfy, and he seeks something better. He grows weary of wandering and longs for the fruits of the Promised Land. These are within himself. All the potentialities of Being are open to man. When the time comes that we have exhausted the powers of the outer man, and have begun to meditate upon a better way to satisfy, then conditions are right for entrance upon the new order of things.

When the children of Israel were ready to enter the Promised Land, Joshua was appointed their leader. Joshua has the same meaning as Jehovah and Jesus; it means I AM, Savior. We can be saved only through I AM. You will never be saved until you say "I am, I can,



I will. I am master. I choose to go to the right." You will never get anywhere until you make that choice. So in this entrance into the Promised Land you must have a clear realization that the way is through I AM.

Joshua, the I AM the captain of the host, had associated with him Caleb, the faithful, the impetuous. Caleb represents enthusiasm. You must work yourself up to the point of enthusiasm before you will accomplish much If you merely say "I am" and do not attach to it the qualities you want to bring forth, little is gained. All the powers of the man are to be gathered about I AM. Jesus chose his twelve and said "follow me."

There is a statement of principles underlying the message given to Joshua. These are found in the first chapter of Joshua. I am has to make its laws. If you say "I am courageous", you make that law for yourself, and your word shall be established unto you. If you say "I am afraid" you make another law and place yourself under it. In this case you also get results according to your word. Then hear the covenant of the Lord with his people and keep it courageously.

"Every place that the sole of your foot shall tread upon, that have I given you. From the wilderness and this Lebanon unto the great river, the Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast."

Remember that all names of rivers and places are representative of conditions in the body. The Euphrates is a great river that flows through the system; it is part of the vital essence of your being. The Philistines and all the other giants of the Promised Land, are the untrained or undeveloped states of mind in your subconsciousness, which you are to subdue and discipline. When they become obedient to the law of Being they will be your servants, doing gladly your bidding.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I



will be with thee: I will not fail thee nor forsake thee. Be strong and of good courage."

This land which God has sworn to give man as an eternal possession is his body. You may think that you are in possession of your body but you are not until you have taken control in the name of I AM. You are to go down into it and learn it until you know it even better than you now know the world without. You are to become acquainted with and master of all the forces working in you.

The law which Moses laid down for the children of Israel was one of denial and affirmation, principally denial. The law Jesus Christ gave was one of affirmation and love. So in taking control of the forces within keep on the affirmative side. Let the preponderance of your thought be positive, and do not spend much time saying "I am not". You may find it helpful sometimes to say "I am not afraid", but more often you should say "I am bold, fearless, courageous."

"Only be strong and very courageous, that thou mayst observe to do according to all the law that Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayst prosper whither-soever thou goest."

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Turn not to the right hand or to the left. Go straight ahead and you shall have success. You can't get away from the law of the Lord or give it slight attention. Every word you speak must be according to his law and instead of giving it occasional thought you



must meditate upon it day and night. Do not think that you can get over into the Promised Land by merely repeating words. It requires your whole-hearted, whole-souled desire and effort. This is not burdensome to those who love the Law, and only those who love it are successful in demonstrating it.

If you want to do away with certain conditions, get back to the cause. Many will not do this because they are afraid. They haven't the courage to face their weakness and failures and overcome them. They fear the Hittites and the Amalekites and the Philistines who trouble them and would have peace without overcoming these men who are in possession of the Promised Land.

Do not be scared out of your inheritance by the cry of "giants". Caleb, the fearless, is proclaiming, "Let us go up at once and possess it; for we are able to overcome it."

It takes courage to go forward and conquer, but there is no other way. The sooner we become resolute, the sooner will the victory be won. The awakening to spiritual courage requires attention. It does not come into expression without affirmation, meditation and observance of the Law.

If you want to be quickened in courage read the first chapter of Joshua and apply it, holding to the one Supreme Courage, the courage of God. Compare you ways with the law as laid down in this chapter and see if you miss out on any of the points. "Turn neither to the right nor the left." There is to be no wavering, no turning aside for fear or doubt or for temporary advantages. A steady, straight-forward going ahead is all that counts. Don't be afraid of yourself. "Oh," you say. "I am not afraid of myself; I am afraid of outside things." If you develop courage within so that you are fearless before yourself you will not be afraid of anything in the without—storms, enemies, disease, accidents



—nothing will terrify or affright you when you know your own I am power and exercise it in your own consciousness.

THE LORD'S BODY

IVINE Metaphysicians take special care that they are logical in their reasoning. They hold that all truth has its origin in Divine Mind.

Whatever we can conceive as being true must work itself out in creation, and if the creation seems to fall short of the Divine Perfection in any way, it is a fault on our part; either we are not seeing the whole of it, or we are lacking in understanding. And if we hold to our logic that the good can create nothing but good, it will bring us to the right conclusion, and the manifestation will alweys prove itself. Holding to this logic of the mind, and the conclusions of the mind, we find that there are two creations; that mind idealizes that which it afterwards brings forth, just as a man works out in his mind his invention before he makes the model. God is the all potential Mind. God creates first in thought and his idea of creation is perfect, and that idea exists as a

perfect model upon which all manifestation rests. The body of man must rest upon a Divine Body Idea in Divine Mind, and it logically follows that the inner life

you say, "I have not a perfect body, my body is not the perfect idea, because I can see it is material." It may be that you do not understand; that you do not discern the "Lord's Body," which lack Paul said, was the cause

substance and intelligence of all flesh is perfect.

of weakness, and sickness and death.

We have a perfect body in mind, and that perfect mind-body is expressing itself through our I AM, or the Lord God in us; and it is bringing itself into manifestation just as fast as we will let it; just as fast as we perceive God in the flesh. Do you not see how closely

you must follow and hold yourself in the true logic? Plato said, "Pure reason is the highest faculty of the mind." So many people wander away from the pure reason because it does not seem to be in the sight of They say there is evil and error everywhere. sense. It cannot be then, that God is in the universe. But are they in the understanding of the creative law that man is responsible for the bringing forth of the Divine perfection? God finished his work in the ideal and we are making it manifest in the real. If your body is not perfect, it is because you have not let into your consciousness all of these perfections which exist for you in Divine Mind, and which would be fully expressed through you as they were in Jesus Christ if you would discern the truth of the real ideal body, called the Lord's Body.

Then if I want to see the real expression of Divine Mind in my body., all I have to do is to mentally image I must put my I AM identity into it and affirm that the perfect body as idealized by God is now manifest in my hands, in my feet, in my heart, and in every part of my organism. Is that good logic? and will it work? Of course it will. This is the real secret of metaphysical healing. In the beginning the Word was God, but the Word became flesh and dwelt among men and they saw his body, his gory and his perfection. Then Jesus Christ was the Word or Idea of Divine Mind made manifest in form. Jesus saved his body from dissolution and raised it up to the heavenly estate, which is substance so pure that no disintegrating force can be found in it. This gives an importance to the body beyond the usual estimate. People think that soul salvation is the object of the Christian life, but Jesus and Paul laid great stress on the ability of man to "lay it down and take it up," even this "Temple of the living God."

Can we save our bodies from death? Yes. By seeing them as the very temples of God; and that means



more than looking at them as if you were looking through a telescope. You must see the body with your mind. See it with something more than the intellectual mind. See it with Jehovah; the Lord God within you.

When the Perfect Man is conceived in pure reason, the reason of Spirit, and man sees himself as he is in God's mind, the Lord's Body begins at once to appear. We can all see our bodies with the "single eve" that Jesus spoke of, and through this faith in the reality of the invisible body regenerate the flesh. The body is wonderfully obedient to the I AM mind. It hastens to do its bidding, and is renewed and transformed by a thought. But so many of us see the body as it appears to mortal sense, and thus seeing it there seems to be that kind of a body. The real continues, but the seeming passes away. We know that we are healed by right thought, that we can and do raise these sick bodies and restore them to health. Where is the limit to that healing? There is none. Why can you not go right on and perfect the Body Idea as conceived in Divine mind? That is where pure reason and logic sustain us. It does not make any difference how many people die, or are going to die, the logic is good if it proves the healing of a single ill. It is a real pleasure to know that there is somebody behind this universe, that there is a real God; that life is something more than the mere piling up of material things; that we can become the real man and all the pure ideals can be fulfilled here and now.

The real body of God is a live body. It knows. It is a living body. Above all it is a beautiful body. And God himself, is to be in that temple, and it will not be necessary to have any external light, but his light, the light of life and health. It is wonderful how quickly the body will respond to a thought of life and health, how you can get a flow of health instantly, if you hold the right thought. Just closing the outer sense and holding the thought that you are the perfect mani-



festation of Divine Mind, will often heal the body of its ills. We see the disease and cling to it, when it is trying to get away all the time. Disease is not natural and it knows it. Then relax a little and let the Spirit carry on its perfect work in you and all at once evil or sick conditions will disappear and you will be whole. All good healers will tell you that their best work is done by simply letting go and realizing that there is but One Universal Mind and that that Mind makes a perfect body for every man.

We see this law proved again and again in the healing power of nature. All doctors admit that the body is naturally restored to health, that neither they nor drugs do the healing. What causes it to be restored? The Divine Idea of Perfection. So our bodies really are the temples of the living God. These so-called material bodies have within them and about them the Divine Perfection. I would not make any separation. that your body is spiritual, and do not hold anything less. It does not make any difference how much your flesh cries out. It may be that flesh and blood and bones can be expressed in a larger and better way. That is for you to determine, but insist upon the truth. Carry out that living true Word which everyone of us knows to be the offspring of Divine Mind. "And the Word became flesh and dwelt among us."

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The teaching of Christianity is that the human race was originally in a beautiful garden; a state of consciousness described as paradise. Here were placed before them two ways of attaining knowledge; one through experience, the other through the inspiration and guidance of God, and they chose the diverse, or hard way. They followed Satan, thinking that through experience they would get wisdom and pleasure, and in their ignorance, they fell short of the law. They did not know how to take advantage of the forces of mind, and the result was death of their bodies.



But there was promise of restoration; that men should come back into that paradise or place where eternal joy and satisfaction exist; that through Jesus Christ, the original life of man should be restored. Jesus Christ understood the Law of God and came to show us the way to live our lives, to resurrect ourselves out of sin and death into immortality. He resurrected his body, and promised that those who keep his sayings and follow his law, should do likewise, and yet two thousand years nearly have passed and no man has demonstrated the resurrection so far as we know. The teaching has been side-tracked, and misunderstood. The popular Christianity of the day tells us that this resurrection is of the soul; that it is to take place after death, or in some future time, and that everybody must die.

Now a new consciousness, a new understanding of this great teaching of Jesus Christ is needed. We are beginning to understand it scientifically. Our physical scientists are showing us in their laboratories that life should be continuous. They tell us that the functions of our bodies are self-perpetuating if rightly directed. There is no reason why they should be destroyed. All about us are the forces that enter into these bodies, and the elements that are found in chemistry are also in the body of flesh.

Why then have we failed for these two thousand years? Because we have not understood and applied the Divine Law. The early disciples evidently caught sight of the great truth, that man has within himself this resurrecting power to overcome disease and sickness, but it gradually fell away and man has gotten back into the old adverse thought.

We must first reduce our religion to facts. What do we know about it? It is "by their fruits ye shall know them." The fruit of your thought is your body, and you can judge your thought by the character of your body. So also you can change your body by chang-



ing your thoughts. Then here is the key to the situation. To resurrect this body we must change our thoughts. Every thought must be in accord with absolute truth, and there must be no adverse thought. We must separate ourselves from all thought of sickness, weakness and death. They must have no part in the consciousness of the one who would follow Jesus Christ.

One who comes into the consciousness of Divine Mind knows nothing about the errors of the world, and if they present themselves to his mind he should put them away, and identify himself with the one infinite, omnipresent demonstrator, Jesus Christ. Our overcoming will be in proportion to our adhering to this great truth. truth.

There are now thousands in the world who are ready to enter into the consciousness and to make the statements identifying themselves with the great I AM, and who know and realize that every thought they have attaches them to the things of sense, or to the things of Spirit and Truth.

Then let us be true to ourselves on this great day which we are celebrating of the coming forth of Jesus Christ from the darkness of the tomb into the light of day. Let us remember the law and enter into the truth of the I AM, regardless of our surroundings. Hold the thought, "I now identify myself with Him Who overcame." He is here now waiting for us to step out of these delusions, these errors of sense and accept the truth, and be restored to paradise.

God measures souls by their capacity
For entertaining his best angel, Love.
Who loveth most is nearest kin to God,
Who is all love or nothing.

-Ella Wheeler Wilcox.



Lesson 15. June 26.

THE PARABLE OF THE TARES.—Matt. 13:24-30; 36-43.

- 24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:
- 25. but while men slept, his enemy came and sowed tares also among the wheat, and went away.
- 26. But when the blade sprang up, and brought forth fruit, then appeared the tares also.
- 27. And the servants of the household came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?
- 28. And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?
- 29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.
- 30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares and bind them in bundles to burn them: but gather the wheat into my barn.
- 36. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.
- 37. And he answered and said, He that soweth the good seed is the Son of man;
- 38. and the field is the world; and the good seed, these are the sons of the kingdom: and the tares are the sons of the evil one;

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39. and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

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- 40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.
- 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,
- 42. and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.
- 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

GOLDEN TEXT—"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

Jesus had an ideal—the establishment of what he called the "Kingdom of Heaven." This kingdom was to be a place or condition purged of error. As a location, this earth seems to have been pointed out—as a condition, the consciousness of man is clearly set forth. Thus the "coming down out of heaven" of the new condition must be taken in a metaphysicial sense. Real creative ideas are always in heaven, and they take form, or project the thought of substance, wherever and whenever there is a right relation set up in the avenues through which they manifest—the minds of men. Thus Jesus was primarily talking about the consciousness of the individual, as he practically explains in his interpretation of the parable.

What is the central truth taught by this parable?

That evil and good are in this world so mingled that it is not safe to try to separate the one from the other while they are in the developing stage.

Phillips Brooks once said: "Bad men and good men are living together side by side. But that is only the beginning. Not merely every crowd, but every man is all confused. Every man is good. Every man is bad. Nor is this all. Not only in the same man, but even in the same deed, the good and the evil are commingled. The



act of benevolence flecked and strained with pride; the self-restraint which has some self-indulgence at its heart; truth told for false purposes, religion with some soul of selfishness."

Observing this commingling of good and evil, many metaphysicians teach that there is no evil, but that which seems so is but good in an unripe or undeveloped state. Is this the teaching of Jesus?

No. He emphasizes the danger of the evil which the enemy, or adversary, has sown, and describes the best manner of getting rid of it.

When does this time of harvest usually take place in individual consciousness?

When the thoughts have produced a crop of wheat and tares, which we call health and sickness.

Does this refer to the conscious thinking, or the subconscious desires, appetites, etc.?

To the subconscious. Here has been sown, in ignorance or darkness, many subtle error thoughts that cannot be destroyed at once, but must be gradually overcome, trained, and the faculty around which they clustered, cleansed.

What is the end of the world here referred to?

Literally "the completion of this zeon," a different word from that translated "world," in verse 38, which is "comos". It does not refer to the physical world, but to the present era, age, or individually, the end of a certain state of consciousness in which man's true thoughts are separated from his error thoughts.

What are the "angels" which the Son of man sends forth?

Thoughts of Truth and goodness.

What do they do "in his kingdom"?

They gather the evil or wrong thoughts and transmute or burn them up with Divine Love.



Lesson I. July 3

PICTURES OF THE KINGDOM.—Matt. 13:31-33;

- 31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:
- 32. which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
- 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.
- 44. The kingdom of heaven is like unto a treasure in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
- 45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
- 46. and having found one pearl of great price, he went and sold all that he had, and bought it.
- 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
- 48. which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.
- 49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,
- 50. and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.
- 51. Have ye understood all these things? They say unto him, Yea.
- 52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

GOLDEN TEXT—"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—Rom. 14:17.

Metaphysical teachers find their most difficult work is getting students to recognize that heaven is a condition of mind. Jesus evidently experienced like difficulty in making himself understood, which accounts for the numerous parables and comparisons he gave of the



kingdom of heaven. These were all illustrative of some condition pertaining to the kingdom, and never did he give description of it as a place located in some distant heavenly realm.

Yet in spite of these oft repeated illustrations by Jesus showing the kingdom of heaven to be a state of consciousness, the great mass of Christians are today teaching that it is a place, to which those people who accept Jesus as their saviour, go when they die. There is no authority in the Bible for such doctrine. If such a place existed Jesus would certainly have described it plainly instead of giving parable after parable and illustration after illustration showing it to be a state of consciousness to be attained by man.

In the lesson today are five short stories illustrating six different problems concerning this condition and our relation to it. Applying some of the laws of mind as we know them we find that Jesus was talking about universal truth and its expression.

The mustard seed comparison is to show the capacity of the apparently small thought of Truth to develop in consciousness until it becomes the abiding place of a higher range of thoughts (birds of the air).

The "leaven" is the Truth and the "woman" is the Soul. When a word of Truth is apparently hid in the inner mind it is not idle, but quietly spreads from point to point until the whole consciousness is light with Spirit. People who have for years had this hidden word of Truth at work in them are quick to respond to a larger exposition of the Divine Law, and we recognize that they are ripe for the Truth.

The treasure hid in the field is the logical truth that all that is belongs to Being and can be brought forth by one who gives up the without and looks within for the real value.

The merchant is one who is seeking the "jewel of the Soul", or spiritual good, through exchange of thought,



discussion and argument. He also must give up all these so-called values for the inner pearl.

The net cast into the sea is that state of mind that seeks for Truth in many places and gets much that has to be thrown away.

The "end of the world" is the point in consciousness where the true thoughts are in the majority, and the error thoughts have lost their hold. This is the final consummation of the regenerative process and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the man. This is the "householder" who brings forth his "things new and old."

The Kingdom of God is not meat and drink (sensuous things), but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Lesson 2. July 10 REVIEW.

GOLDEN TEXT—The Words that I speak unto you, they are spirit, and they are life.—John 6:63.

Why is the judgment easier for worldly people than for religious bigots?

Because self-righteousness characterizes the latter, while the former are usually free form it. and self-right-eousness closes the mind against the entrance of the Christ Spirit.

How does the rest Jesus promised come to men?

By obeying the Divine Law as revealed by him, they are freed from the burdens of care, anxiety, pride, resistance, envy, and self-seeking and they enter into a harmonious state of consciousness which gives rest and the peace that passeth understanding.

What is the meaning of the universal rest-day?

It has its basis in the Creative Law and is designed to meet the needs of men in their work of bringing into manifestation Divine Ideas.



What is the cause of intemperance?

Men need and desire the stimulant of Spirit, but not being in spiritual understanding they do not know what it is they crave and they seek satisfaction in material things.

What is the "sin against the Holy Ghost"?

Resistance of the Spirit. It cannot be forgiven because so long as it continues it shuts out the forgiving love of God.

* * * *

Readers of UNITY Bible Lessons are invited to send us answers to the following questions, which have been considered during the last quarter:

What state of mind is represented by John the Baptist?

Why did Jesus thank the Father for withholding these things from the wise and revealing them unto babes?

How does man break the Sabbath?

What is true temperance?

Who are the multitudes to be fed by the Christ?

Why do many sink in the waves of negative thought?

Lesson 3 Ju y 17

PETER'S CONFESSION.-Matt. 16:13-28.

- 13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?
- 14. And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets.
 - 15. He saith unto them, But who say ye that I am?
- 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.
- 18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.



- 19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven.
- 20. Then charged he the disciples that they should tell no man that he was the Christ.
- 21. From that time began Jesus to show unto his disciples, how that he must go unto Jersulem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.
- 22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.
- 23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men.
- 24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.
- 25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.
- 26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?
- 27. For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.
- 28. Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

GOLDEN TEXT—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson Caesarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man (disciples) have to be educated in spiritual understanding. They are connected with the world of Spirit within and the world of form without. When the spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is a sort of "quiz club" in the mind, and we ask and answer our own questions.



"Who do men say that I am?" What does personality say about this new consciousness? We have not thought about the real identity, nor meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit agitates these most important problems of our being, and we begin to ask what it all means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah or one of the prophets." This is the testimony of men; the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammeled discernment of Truth, which is native to everyone, the reply is "This is the Christ."

Inward confession of this great truth is absolutely necessary to its ultimate perpetuation in consciousness. When we say in thought "I am it," we lay right hold of the substance of the mind, and a foundation is made that forms a basis for a new man. "Let Christ be formed in you." Simon Peter was once designated as the rock upon which the Christ should build his ekklesia. This was not a temporal church, as has been interpreted by intellect, but an aggregation of ideas in mind based upon principles.

"And he charged them that they should tell no man of him." This revelation that the real of man is Christ, is a matter of individual experience. It cannot be explained to one in personal understanding because those who have not had this degree of mind opened can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God in intellect are futile. "Spiritual things must be spiritually discerned."



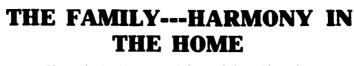
This mighty revelation that man is in fact the very Son of the living God is too stupendous for even the illuminated one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas dominant in the mind. These do not give up to the Spiritual Man right away. In fact, they assert their power to extinguish him for a season. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated "perception, realization, manifestation." The realizing degree has its part in the subjective consciousness and is accompanied with more or less darkness. The clear light of first percepton is obscured, yet we know that changes are going on in consciousness, and if we are wise, we will accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the hereditary sins of the flesh.

Peter, the undisciplined discerner of Truth, would escape this work in subjective consciousness, and openly rebuke the idea that it is necessary to suffer any such discipline. This Jesus designates as "Satan." It is the superficial way of looking at man—a surface view only. The fact is that we are the composite of many men and women, the residue of which is stored up in our subjective minds, and all of this has to be lighted up by the Christ when he is buried in this tomb of personality.

We must give up the personal life if we want the spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says it is the soul that is lost but the new gives it as life. It is not a question of preparing the soul for heaven after death, but a demonstration of life right here and now.





Home is the Nursery of the Infinite-Channing.

EDITED BY MYRTLE FILLMORE

THE CHILD IN THE SCHOOL ORDER

ARTICLE III.

IMELDA OCTAVIA SHANKLIN.

"Order is heaven's first law." Order is the mother of virtues. It is the state that prevails in every successful school room in the world. Without it there is the defeat of that for which every system of training is devised.

As a means to order in the school, text books are arranged, courses of study mapped out, and daily programs drawn. These are the only assistance that boards of education can give the teacher in establishing this fundamental of success. These the wise teacher marshals and develops with the tact and skill of the confident general who plans every force at his command to act with the greatest precision and effect upon the object of assault. She is teacher who drives out the darkness, she is educator who lights the torch of knowledge in the mind of the stranger-souls who are learning the ways of mankind.

It is the wide-awake teacher who has problems. The problems mainly evolve from the conservatism of school boards, the inadequacy of texts, the hard-and-fast requirements of the course of study. These things she cannot avoid, so she makes friends with them that she may get from them the good they may be made to yield. Spurious success comes by aid of circumstances; real success comes despite circumstances and is brought



about by the undaunted energy that leads captivity captive and compels the untoward conditions to work for things that are emancipatory, and beautiful because true. Normal training schools are studies in the orderly development of life and each day in the school room is an application of all that has been gained in this, and a day of discovery in greater things of like nature. The aids to order that are furnished to hand are increased by the originality of the teacher. The success she wrests from hindrances depends upon her resourcefulness.

Order is the harmonious performance of each function of the school life. It means each child to his own affairs, irrespective of surroundings.

Any school room will be orderly if the attendants are kept busy at legitimate work. The child will be employed at something. It rests with the teacher if that something trains the mind to greater capabilities and the body to greater efficiency in the scheme of life. Lawlessness cannot develop when the child has before him a work to be done, a work made so interesting that it becomes an absorbing passion. The teacher at her desk is a spell weaving magician who stands so pre-eminent that the subtlety of her presence invites confusion or concentrates the faculties of the room upon the task in hand.

The power of the teacher to interest the class is exercised in part through the presentation of the text, and in part at the opportunity of the recitation period. More than these, it is that perception of the work which makes it to be greater than a means of livelihood, greater than a profession, a direct calling from the Infinite Necessity.

Every demand made upon the class is a demand upon the individual. There is never a moral community where there is a lack of morality in the individuals of the community. The greater the ethical development of each member of a society the higher will be the ethical tone of that society. All training has its center of oper-



ation in the unit. The school room is the place to develop self reliance and concentration. The presence of fellow pupils will invite meddling and diffusion of thought. For these reasons it is to be insisted that the pupil give his whole heart to his own task, the desk of a neighbor being a matter entirely beside his business in the room. Such a regime does not need include harshness or hardness. It can be made most attractive and surpassingly interesting. Its inauguration and continuation require a character in the teacher of one part common sense, one part tact and one part understanding.

There are phases of the school life in which the community idea must prevail, and certain forms of exercise are suited to the training of the social nature. There are also times in study periods and in manual features when by consultation that which is abstruse for one may be made plain by another. These matters must be kept within the boundaries of a quiet interest that does not diverge from the matter in hand. The child in school is to know that school is his business; that he is to be there daily; that he is to be punctual; that he is to attend to business; that he is to be courteous, observing all these things as diligently as the man of business observes the conditions of his office associations. To foster and encourage these habits, the child is to be met with a cheery willingness to help where he cannot help himself; with the best conditions for the accomplishment of his work; with the interest in his individual welfare that calls out the tall summits of his inherent greatness.

The conditions that prevail in the American home and school have been criticised as a laxity that amounts to lawlessness. We call this loose tendency freedom. The ideal is worthy, but we must remember that trespace upon another's equal right to life, liberty, and pursuit of happiness is selfishness. Out of selfishness grows every disobedience to law.

There is a rational freedom in the school room, as

there is in the home, but this is not akin to the lawlessness that is practised in the name of freedom. Abuses arise from inability to distinguish between these, and some of the enthusiastic advocates of "freedom" are those who have not the force of character to make the idea a success. So greatly has the sentiment of freedom spread in the American home that the school has become the place where many children receive their all of training in the value and beauty of law abiding citizenship. If the child that is abandoned in the home is also abandoned in the school his lot is indeed unfortunate.

Every school room contains intelligence that is capable of being trained into a self-governing force. The attempt at self-government is advisable only when the teacher is capable of controlling the situation, even when she appears the least in the operation of the governing machinery. Success is possible only when a high ideal of morality has been and is being daily taught. However much the teacher effaces herself as the visible power, it is her mind that leads, directs, and in every decision is the final court of appeals.

Children are men of immature experience. In adult societies the pupil becomes a teacher, the teacher remaining a pupil of some other mind. Jefferson, the teacher of ideal freedom, was pupil to earlier students of the divine rights of man. There must ever be teachers and exemplars, heaven sent evangels to men. Everyone who incites to higher living is a heaven ordained priest among men. Of these there is no other one whose opportunity is quite so far reaching as that of the teacher who understands her own value to the shaping minds of the oncoming men and women of the world. If she sets these minds into an orderly habit of action great is her place among the children of men.

Forgiveness is man's deepest need and highest achievement.—Bushnell.



DIVINE POSSIBILITIES FOR ALL

A mother, whose supreme interest is centered in the good of her children, after reading in February Unity the extracts from Mr. Larson's article on, "Every Child Has a Right to be Born Great," writes:

"This article has greatly worried and disturbed me. I have two boys, one 15 and one 10, and while I did the best I knew to have them noble of character and bright of intellect, still I realize now, how I have "fallen short of the mark." What can I do now? My oldest boy is loving and good but adverse to studying and seems to idle his time and act "aimless"—and I had planned so much for them? Can you make any suggestions that a devoted self-sacrificing mother can carry out how to realize the truth of the article referred to?—Mrs. M. R. D.

In the first place, we object to the term "Self-sacrificing." It doesn't convey the right idea of the motherlove that pours itself out upon the child forgetful of self.

What Love prompts, can never be called sacrifice or deprivation. Bless your dear mother-heart, not only has a child the right to be born great, but potentially, every child is born great. This is true because in each alike, inheres divine Possibilities which the mother may assist in bringing forth after, as well as before the birth of her child. This we find corroborated by Mr. Larson himself, in his article on "The Scientific Training of Children." He says:

"It is the truth, and a most important truth, that a genius does exist in the subconscious of every mind; every child is born with that interior something, which when developed, will produce remarkable ability, extraordinary talent and rare genius; it is therefore of the highest importance that the young mind be so trained that all of its latent power and capacity be developed, because everybody should be given the opportunity to become as much as possible and accomplish as much as possible.

In the past we believed that if any child was not born

with remarkable ability, no system of training could give him remarkable ability; we believed that there was "nothing in him" because we did not see any signs of talent on the surface; we therefore concluded that he would have to live his life as an ordinary creature; but now we know that every child is born with something in him, whether it shows on the surface or not; and we also know that that something can be brought to the surface by the proper system of training.

This being the truth, no child should be neglected simply because it does not manifest exceptional brightness in the beginning; there is just as much talent and genius in the dull child as in the bright child; the only difference being that in the latter the genius has become active while in the former it is, as yet, inactive; but it can be made active, to its fullest capacity, and with all its power.

In the scientific training of children, the first principle to be recognized and applied, is that remarkable ability, extraordinary talent and rare genius does exist in the deeper mentality of every child; and that whatever may exist in the deeper mentality can be developed and brought out into tangible expression and practical use; it is only a matter of knowing how.

The belief that child-training should be deferred until the age of six, eight or ten is not consistent with the natural law of development; it is simply a belief that has originated from the fact that the modern system of training is too often detrimental to the best mental welfare of the child; and it could not very well be otherwise, because the modern system simply crams the surface of the mind, thus overworking and stupefying what intellect there may be in action on the surface; it does not try to bring out the greater capacity in the deeper mentality of the mind, not knowing that greater capacity has existence.

The proper development of the child can not begin too soon; when the development is proper, every day will add to the strength and the power of the child's nature physical and metaphysical.

Every child has the latent capacity to become extraordinary; the child that remains ordinary, remains because it is neglected; it is not being taught how to bring out the power, the talent and the greatness that exists



within; but if we wish to promote the welfare of the individual as well as the race, and we all do, we cannot afford to neglect a single child.

After having recognized the principle that every child is born with the capacity for greatness, the next step is to so train the child that everything he may do will tend to bring out the ability the talent and the genius that does exist within him. And every child does possess the capacity for extraordinary greatness; it is one of the many things that we all inherit from our Supreme Source; this modern psychology has demonstrated conclusively; therefore, we should act accordingly, thus making it possible for every person to be all he can be.—

Extract from "The Scientific Training of Children, by C. D. Larson in Eternal Progress, October 1907.

OUR PAGE OF BLESSINGS

A HOUSE BLESSING

"The Beauty of the House—is Order.

The Blessing of the House—is Content.

The Glory of the House—is Hospitality.

The Crown of the House—is God-like-ness."

There is a charming grace universally used in Germany by old and young which I believe dates back to the days of Luther and which I translate as follows:

"Come Jesus Christ, be now our Guest For all our food by thee is blest."

or

"Christ is today our heavenly Guest And all we eat by Him is blest."

It would be charming to use in English garb a thought that has for many years issued in German from many devout and faithful hearts. Pretty stories are told in German nurseries of the sudden appearance of a stranger under humble or lofty roofs, at the pronouncing of this grace, who shared the meal and disappeared, leaving ample and overflowing blessings. In some homes a spare place is always laid for the Divine Guest.

(Contributed by Rachel Knight, London, England.)



I want to add to the list of "table blessings," one we have used for a long time. It has radiated Love and thanksgiving around us while we were partaking of our food:—

"Our Father, we do acknowledge Thee, in all of our ways, as is the command in the thoughts we think, in the words we speak, in the good we eat, and in the liquids we drink."

—Louisa B. Christy.

CLIPPINGS FROM AN EXCHANGE

There's a little paper coming to our exchange table, which should interest all who are endeavoring to establish the idea of purity in Home and Nation. Here are some of the good things it believes:

"The divine right of every child to be well born and welcomed into existence.

"The improvement of the race through the observance of pre-natal laws and the best possible environments.

"The right of the wife to determine when she shall assume maternal office.

"That—The Scriptures, rightly interpreted, favor the highest purity.

"That—Continence during pregnacy is an essential factor to the health of both mother and child.

"That—The true home is the most vital factor in the elevation of mankind and the prosperity and greatness of a nation therefore, the purity and enlightenment of the home, through its individual members, transcends every other movement in importance and magnitude.

Life may be and should be as pure and holy in its inception as it is possible for it ever to become."

The Purity Journal, now in its 23d year is published in the interest of what Miss Willard called the "greatest reform the world will ever see," the divine right of every child to be well born.

The editors and publishers are working from purely philanthropic motives and will be glad to send a sample



copy and full particulars of their work to any interested person. Questions on human improvement, health, happiness and for relief of anyone in trouble are answered without charge.

A specialty is made of the subject of prenatal influences, maternal impressions, hereditary and environment.

If interested, send for sample copy and full particulars. They will cost you nothing, and may be of inestimable value to you and yours.

Address the National Purity Association, 79 Fifth Ave., Chicago.

NEW INTERPRETATION LORD'S PRAYER

H. T. WIEGEL.

Our Father who art in Heaven
We reverence Thy name,
May Thy Kingdom be realized in us

And may Thy will be done in us as it is in Christ; May we realize daily that Thou hast blessed us

with an abundance of good, sufficient and beyond all our needs;

May we freely forgive everything done against us in order that we may receive Thy love, goodness and mercy, even as we crave;

May we never look backward while in temptation,

And may we always be speedily delivered from adverse ways;

For Thine is the Love, the Mercy, the Goodness, the Strength, the Wisdom and the Power always and forever.

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.

-Tennyson.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separted by thousands of miles, and that all who are conected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine Unity. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or Unity and "Christian Healing," by Charles Fillmore, \$1.45; or Unity and "Lessons in Truth," by H. Emilie Cady, \$.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

Unity is published monthly, and contains a large amount of instruction. The price of it is \$.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Seciety is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURL



CLASS THOUGHT

JUNE 20, 1910 TO JULY 20, 1910 HELD DAILY AT 9 P. M.

In Quietness and Confidence shall be your Strength.

PROSPERITY THOUGHT

JUNE 20, 1910 TO JULY 20, 1910 HELD DAILY AT 12 M.

My Thought is rich with the Bounty of God.

EXTRACTS

Frem Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatments.

It is written we should not grieve the Spirit, but neither should we grieve the flesh, which is the expression of Spirit. Let there be no separation. Know you are Spirit and your body is spiritual. Every atom of your being is filled with intelligent life. Do not condemn your body, neither resent pain; both attitudes of mind cause tension, and hinder the Spirit in doing its perfect work. Look upon pain as an indication of a need calling for adjustment, and use your words wisely.

Lift up, redeem and renew your body by pouring out upon it words of love, joy and praise; and the Christ Life present in every atom of your being will respond with renewed and peaceful activity. The song of your soul will be. "Hail, the King of Life."

There is a knowing of Omnipresence that excludes

anything in the nature of suggestion. We live in a universe of mind, and resolve to know and accept only the Christ revelation that makes it impossible for us to be affected by the action of personal wills. We can also protect those whom the relations of life make it advisable for us to protect. You can so address the spiritual consciousness within your husband that you will quicken it to fulness of expression. Do not yield that he can be influenced. "Know ye not that to whomsoever ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Be positive in the faith that only the Christ within can operate through your husband.

* * * *

Yes, there is help for you, but it rests with you as to whether or not you accept it. God is just as present to you, just as loving, just as attendant upon your healing as he has ever been to the countless multitudes who have found in him the ready satisfaction of every lack. The air cannot enter the guard vacuum, the water cannot fill the space held by granite, and God cannot manifest his healing nature in the life that instead of proclaiming him, asserts and maintains the negation of his virtue. No one can demonstrate healing while the mind insists on affirming sickness. Two bodies cannot occupy the same space at the same time, and two opposing thoughts cannot occupy the mind at the same time. vou give sickness the preference, of course it will hold its point. If you will as resolutely affirm health as you have been persistent in affirming sickness, you will clear out of your mind that old condition that you permit to hold you in bondage, and then you will be free.

* * * *

The writings in UNITY should be taken spiritually. The mortal idea of sinning against God is that God can be injured by man's sin. We know that this is an impossibility. We also know that sin brings its own punishment, not upon God, but upon the individual, conse-



quently man cannot sin against God. When man breaks a universal law, he suffers the consequences, but his act does not hurt the Law.

* * * *

To treat the situation as you suggest means to try to influence the gentleman to an act that seems to be entirely foreign to his wishes. This would be a violation of his rights and mental piracy on our part. No one is ever justified in trying to influence another, in the slightest degree, in any cause. The thing that may look so right to you and so desirable does not belong to you and never can belong to you unless there is an unsuggested response from him. Those who use the power of mind to gratify a personal wish are inviting the action of the Law that abates no jot or tittle of its demand. "Thou shalt not covet", is the prohibition that covers every thing in which another as well as the self is concerned.

Your happiness comes from the inner wells of your being. It is not conditions, but your attitude toward conditions, that brings satisfaction. "Thy Maker is thy husband; the Lord of hosts in his name."

* * * *

Dwell in mind and thought on the power of the Holy Spirit to quicken and renew, rebuild and regenerate both mind and body. Study the meaning and locate in your consciousness the important centers of the faculties and through daily concentration bring them under the dominion of the Spirit. Live the life in thought and act as far as possible, especially dedicating every thing to the Lord and holding yourself in the Spirit in every act.

It is evident, as you say, that the mountains are moving out of your life. The truth is, when we clarify our vision we see that there are no mountains, what we took for such being only the shadow of false impressions of the senses. The universe is spiritual, perfect. Demonstration is simply bringing our understanding to the level of the spiritual; the restoration in any one mat-



ter consists of letting the spiritual assert itself in that respect, and lo! the false is no more.

The Law is sure, and any one who keeps it will bring harmony into his life. The Law is not any respecter of persons, demanding that each shall repudiate the false and cleave unto the true, that its own righteousness may enter the physical as it already abides at the Within. Let us be strong and of good courage, remembering that the harvest follows the sowing and the tilling.

AFFIRMATIONS

E. H. STRIKER.

The Spirit of Life is active in me, and I am being continually quickened and renewed in mind and body, through the consciousness of the Lord Jesus Christ. Praise God.

The Spirit of Wisdom is active in me, and I am guided and directed by Divine Intelligence in all my ways. Praise God.

The Spirit of Love is ever active in me, and I am quickened and blessed by its mighty healing power. Praise God.

The Spirit of Helpfulness is active in me, and I pour out God's Truth to all his willing creatures. Praise God.

The Spirit of Strength is active in me, and I have increasing strength and vigor in mind and body. Praise God.

I am immersed in pure Spirit Substance, and all my needs are supplied from its overflowing Fountain. Praise God.

But noble souls through dust and heat, Rise from disaster and defeat The stronger.

-Longfellow.



QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by everyone who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

In view of the demonstrations of metaphysicial healers on persons who had absolutely no faith whatever, either in the practitioner or the practice, the saying of Jesus, "Thy faith hath made thee whole," According to thy faith be it unto thee," etc., have always puzzled me somewhat. I have always told people who said they could not get any benefit from treatment because they had no faith in it, that they did not require to have, that it was the practitioner that had to have the faith. How do you account for the healing of such a person, or of one whom you treat without his knowledge or consent, at the request of a relative, who possibly would be opposed (ignorantly of course) to having such treatment if he knew it? Does the practitioner arouse faith in the consciousness of the patient, or is it injected mentally, so to speak? We know that such persons are healed, or at least to all appearances. Your explanations are so clear and satisfying, that I would like to be enlightened on this point.—E. H. S.

We hold that faith is necessary in every case of healing, and the closer we get to the mind of the patient with the faith consciousness, the more effective the work. The practitioner is the focal center of faith and through him it reaches the patient, directly or by means of some one very much interested in him. Where the interest is great on the part of the friend, or relative, the healing force seems to work with marvelous rapidity. When Jesus healed the centurion's servant, he commented on the great faith of the centurion and "his servant was healed in that selfsame hour."

One who is sick is not in consciousness of his spiritual mind, which if stirred into action. would heal him. Faith is one of the innate faculties of the Mind of the



Spirit, and when it is quickened there is a response all along the line, and impetus and power are gathered and increased in proportion to all the faith minds that can be marshaled into the healing idea.

We find there is practically no limit to our healing power if we can get the attention of the patient. If there is tendency to doubt or argue, no quick work can be done. In such cases the healing is a laborious process of convincing the Thomas intellect.

But those who are healed without their conscious co-operation must eventually come to the knowledge of the Truth or the healing will not be permanent. Faith energizes, stimulates, and vitalizes the whole man, but it does not change his thoughts. Peter was filled with faith but he still retained in his subconsciousness the old carnal mind that would crop out. until he was, through testing, made strong in righteousness. However, those who let Faith express in them will through it be led eventually to see and measure up to the high standard which it sets in the mind.

As a seed thought, faith is sometimes very small and patients often think they have no faith when they come to a healer, but the fact that they do come shows that the "mustard seed" is there and given a chance will grow to a "great tree", even the tree of life eternal.

What is the basis of your organization? ***

We are not organized in the common acceptation of the term. We are organized in Christ and those who understand the Truth as he understood it are joined in a Divine unity which, according to the teaching of Paul, forms a body in which every member has definite place. Christ then is the teacher, and only leader and organizer and the only text book is the Spirit of Truth.

What is Spirit, Soul and Body? ***

The Scriptures give Spirit, Soul and Body as con-



stituting all of man. Spirit is I AM, the same in character as Divine Mind or God. Soul is man's consciousness—that which he has apprehended or developed out of Spirit. Soul is both conscious and subconscious. Body is the form of expression of both Spirit and soul. In its invisible forces it expresses Spirit, and in its materiality it pictures the limitations of soul. When man puts out of consciousness all limitations and realizes the perfection of Spirit, his body will become perfect.

* * * *

What do you mean by the quickening power of the Spirit coming upon man? ***

When the quickening power of the Spirit comes upon man, he sees and understands Truth with his inner consciousness. That spiritual birth which Jesus said was from above is begun in him and he realizes that the ideal is the real.

* * * *

What is the "carnal mind"? ***

The conscious and subconscious have combined in a lot of error thoughts which are named by Paul "carnal mind" and by Christian Scientists "mortal mind". It is not a mind but merely a false lot of concepts infesting the cells of the body. When these falsities dominate the consciousness insanity is said to be present. In Jesus' day such a one was said to have a "devil". Disease in the body is an infestation of "carnal mind".

The intellect or conscious mind is carnal only to the extent of its error thoughts. When Truth is present and all error banished the intellect shines with the light of the Spirit. The same is true of the subconscious or soul.

Can disease be transferred? ***

All things are founded upon ideas and have a certain degree of consciousness, and that consciousness can be transferred from one mind to another. When Jesus healed the demoniac, he said to the disease, "come out



of him" and it came out. Jesus rebuked the fever and it left Peter's mother-in-law. This same law may be applied by modern healers. The more one recognizes that everything rests upon ideas the better work he can do. With this understanding disease can be dissolved instead of transferred, and the wise healer does not let the disease thought get away from him, but puts it entirely out of service by use of the Word of Truth.

BEGIN BELIEVING

EMMA FISK SMITH.

Whate'er the blessings you would prize God holds each gift for your receiving; You need not strive nor agonize, Hush weeping, child, begin believing.

What matter if no sign appears?

Your eyes, perchance, are dim with grieving;
Then cease your struggles, dry your tears,
Your prayer is heard, begin believing.

"All things are yours," have you forgot?
Yours for the taking or the leaving,
So reads the Word that faileth not;
Claim what you will, begin believing.

Who wrestles so with God, and pleads,
His voice of love is not perceiving.
Be still! Your Father knows your needs,
He cares for you, begin believing.

Nor tears, nor pains of sacrifice,

Had e'er the power of sin retrieving;
In quiet trusting only lies

The way of peace, begin believing.

When faith within your soul awakes,
Its light dispels all fear deceiving;
Your spirit rests in thankfulness,
Your prayer is praise, begin believing.



LITTLE CONTRIBUTIONS

"SELL ALL THOU HAST"

(About a year ago we told you of a business man who had such faith in continuous life in the body that he had subscribed for Unity two hundred years, and had sent us a check for the whole term in advance. This man is still going forward in his faith, and works—"faith without works is dead"—as the following testifies.—Editor.)

It is now nearly a year since receiving your good Twelve Lessons in Christian Healing, and hardly a day has passed that I have not read and meditated upon them. I believe that I perceive the Truth contained in each lesson, and know that some day I shall comprehend all of them.

Have kept my eye on the progress of the Unity building and as soon as the life insurance companies pay up my policies—which I have had cancelled—Unity shall have some more help for the new building. I have had great fun with the insurance agents, for I have carried these policies for over nineteen years, and the insurance companies keep sending these young men out to see what is the matter and try to persuade me to continue the policies.

The other day one young man talked so much about the benefit to my estate after my death, that I was obliged to take him out in the country for a motor ride to change his mind and save myself from sudden dissolution. When he had gone I could not help but write the following. I am not much of a pen whirler, but I think it may interest you as I believe every word of it:

There are thousands to-day, all over the world, teaching and demonstrating the truth that we as individuals can be free from all sickness and diseases of every kind, but the great mass of humanity still believe that the services of an undertaker are necessary before



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From UNITY for June, 1910, Kansas City, Mo



we can really be in the kingdom of heaven. In fact it is such a universal belief that most men sign their own death certificate. In nearly every strong box can be found a document that reads like this, "After all my funeral expenses have been paid, I give and bequeath," etc.

Think of it! When only a few years ago we were taught and it was demonstrated that we must conquer this last enemy called death, before we could realize the kingdom.

When the great Master uttered the words that they who believe in him and his teachings would never see death, he proclaimed a truth that will be and must be demonstrated as sure as the words of Graham Bell that men would be able to talk to each other over a wire.

Nearly every one believes that our Temple of God must go into the ground, and as they believe thus so will it be unto them. We know nothing of the transforming of the body into the real body (the spiritual body) by renewing of the mind, consequently our lack of Faith. We do not understand that wonderful saying, "Let the dead bury their dead." We do not realize that he who believes in death is dead now, even if to-day he is walking around. for to-morrow or the next day he is sure to succumb unless he is conscious in every atom of his body, that he is one with God,—which is life—and all the life there is. To try to become conscious of this beautiful Truth and to see it as clearly as you see the blue sky above, is the first and only thing for a man to strive for, for when he knows this, everything else is added to him. This is the greatest of all laws. There are thousands to-day, throughout our land, who have become awakened to this glorious Truth and by their teaching and living are leading all their seeking brothers and sisters into the light of a new state where all is life and happiness and there is no death.—Howard A. Colby.



OUR LITTLE WORLD

Do we make our little world as attractive as we can? How many minutes a day do we spend working to bring good cheer and orderliness into it? Do we study the art of living ideally with our relatives and friends? We would admit at once that if a man or woman is to be a favorite in society he or she must be pleasing. His or her instincts of gregariousness and conviviality must be so trained that manners and bearing can offend no one. Yet in our homes, our offices, our work shops, wherever we spend our hours we feel that anything save the duties that are to be accomplished may be safely left to natural promptings and to chance. It may seem as if we are beset by more difficulties than we can handle and so we have no time to cultivate our manners. Perhaps some one is selfish and leaves us more than our share of the work to do, another may have a sharp tongue, another an annoying manner, still another may be insolent, careless and forgetful. There is no end of the petty inflictions we are made to bear. We find ourselves growing cross and "touchy." Our temper is almost hourly tried. Because we really love harmony and do not love discord we feel that we are in the wrong environments. Perhaps we look our conditions in the face some day and decide that we mean no harm to any one, we feel only kindness. we are willing to be obliging. and interested to a reasonable extent in others, and so the fault can not be ours save that we can not help our temper from flaring up sometimes under the provocation we bear.

Dean Stanley once said: "Any life that is worth living for must be a struggle, a swimming, not with, but against, the stream." Our problem is to overcome the unpleasantness in our days, not to run away from it. However circumstanced we find ourselves there is something akin to ourselves in the circumstances else they couldn't be ours. Let us remember this and fortify ourselves to



overcome them, and those traits in ourselves that have attracted them, by drawing liberally upon our heritage of God powers until they must change to harmonize with our highest aspirations.

If we are met with frowns and complaints on our own threshold, or with averted looks or coldness, or lack of appreciation or slovenliness, or inefficiency then the fault is partly ours no matter how well we have meant. We have not so much of the God light of peace, kindness, love and success in our hearts that we shed it around us: we have not so much that we are invulnerable to the hurt of these things. Let us keep a right spirit for it is the spirit that counts. Let us pretend to nothing that we do not feel, but feel everything that we ought to feel. Let us dedicate a few moments now and then to seeking wisdom for our trying moments, and then when the moments come let us apply it as successfully as we can. If we fail many times we shall succeed at last, and then part of the unpleasantness will be conquered. In time we will conquer it all. The self-training we thus give our hearts and minds is the purchase price of love, appreciation and success.

Let us, so far as we can, bring wider interests to our little world. There is no more potent charm to banish the petty and unworthy from it. Wider interests open the doors into a wider world into which some day we may step. Let us work ceaselessly, patiently. No success we may win in any calling will be worth anything if we have not cultivated the power to keep all around us bright and orderly and attractive, if the light of divine love, and peace, and power, and wisdom does not radiate from us into the world and help and inspire others.

-Nancy Freeman.



HOW I BECAME CONVERTED TO NEW THOUGHT

I did not believe in the so-called New Thought. thought it was such a sin for people to claim to have power within themselves to heal their bodies, but I had often wondered how God the Father could see his children bound down in sickness and pain if he were really a God of love. I have always believed there was a God, and thought if it was his will to have us sick and to suffer, that he surely had some cause for it. I have been ill for several years during which time I've wished and O, how I've prayed that God might heal me, or show me in some way just why he would have me sick. I sometimes felt that if it was for any good cause, I would be content to bear it. Many times while on my knees praving for help, I have felt the power of God all through my body and how wonderfully he has blessed me.

One Sunday afternoon about two months ago. I felt so sick. I read my Bible and prayed, but I still felt badly. I thought I would lie down awhile but before doing this, I knelt at my bedside and O, how I prayed that God would reveal himself to me in some way to cause me to feel better. While lving there I felt his power come over me, and as I closed mv eyes I became unconscious—a sleep perhaps, although I was only lying there a few minutes till I felt what some perhaps would call a dream, but I call it a vision. Two warm hands came on my back. I was startled at first, but it seemed that I thought of what I had asked God to do for me and then I believed that it was the power of God. I had not one doubt, and through faith, my eyes were openednot as they are now while I am writing, though cannot explain, but perhaps you will undertand. sitting near a person with me hands placed on my back. There were no signs of sickness or sorrow in her face, but a sweet sympathetic smile as she looked down on the sickly weak form which lay there clinging to her for help. I had only been lying



there a short time when I got up, and how good I felt. My back did not ache one bit and I felt such a sweet sensation, praise God. I recognized the person who had helped me. I knew that I had seen her face before but could not place her. I thought "Who can it be"? It worried me a little at times because I could not think who she was. About ten days or two weeks afterward, it suddenly came to me that it was my own self. It was so plain. You see at first my mind was not ready to receive it, so God showed me in his own good way. I now believe that our bodies are perfect. God created them and they cannot be other wise, and this sickness is brought on through sinning against ourselves, the temple of God.

Grace Graham.

A TREATMENT FOR CONFIDENCE AND SUCCESS

The Jesus Christ within you now manifests through you in perfect confidence in, and assurance of, your ability to carry to successful issue any affair now calling for your attention.

The Jesus Christ without you is now working for the prosperous adjustment of those affairs.

You have perfect faith now, you do believe in the indwelling Spirit and you trust it to guide you and direct your affairs.

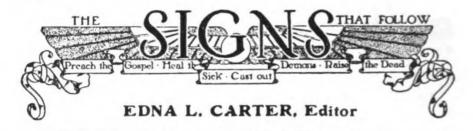
The Christ Spirit is always saying unto you: "If you shall ask any thing in my name, I will do it." The Christ in you brings into outward manifestation whatsoever you ask.

"Ask and you shall receive"—courage, confidence, power, insight, ability, strength, knowledge, wisdom. "Fear thou not: for I am with thee: be not dismayed: for I am thy God: I will strengthen thee: yea, I will uphold thee with the right hand of my righteousness."

"For I, the Lord thy God, will hold thy right hand saying unto thee: Fear not I will help thee."

EDITH A. MARTIN.





This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; tney shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

SPEAK TRUTH

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf

Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

-Ella Wheeler Wilcox.

Space is gladly given the above poem, which is re-published by request. It is worth memorizing. If it could be printed in very large type, framed and hung in every home it would be a helpful reminder to the members of the household that negative statements



should not be made. Strong affirmations of Truth made in the silence would be much more effective if they were sustained by every work spoken in ordinary conversation.

So much has been written about the power of words, but nothing on that subject ever comes amiss. "Line upon line; precept upon precept; here a little and there a little" is necessary in impressing the great truths of Being upon our minds and hearts. Anything so vital as the words we speak should be given attention in Spirit, not occasionally but continually. "If ye know these things happy are ye if ye do them." A great deal has been gained when one knows the power he is expressing through his words, but he does not get the benefit of his knowledge except as he uses it in speaking words that will keep him on the positive side of life.

An affirmation that has been coming into mind very much of late is: "I keep on the affirmative side of life and I am nourished with living, loving words." It is the negative words that starve the soul and tear down the body. There is substance in true words. "They are Spirit and they are life." We cannot live by bread alone. The soul must be fed and words are its food. The body too, must have the nourishment of living words.

The more study one gives to words and their place and power as food for men, the more he sees in the teaching of Jesus: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."

"The Word was made flesh."

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These two texts taken together in spiritual meditation will reveal the way to eternal life and give one an intense desire to order his conversation aright.



A recent newspaper article, interviewing a man eighty years of age who looks to be thirty, says that he keeps young by putting out of his mind all thoughts of old age, sickness and death. He states that he would

have extirpated all the words in the language that suggest the undesirable in life. It is his custom to dress in white and he strongly advocates that kind of clothing for all people. He is a vegetarian.

Blessings be upon all the demonstrators of youth and abundant life.

30 30 30

"Stand still and see the salvation of the Lord." This word of the Lord is not the negative proposition it may at first glance seem to be. It is a very definite call to the attention of the whole man. To stand still often requires a very firm, steadfast faith and in obeying this call all the powers of man are brought into expression.

No less important is it to "see the salvation of the Lord." Sometimes the little word "see," is overlooked in this text or at least its force as a part of the command is not always recognized. Moses trusted "as seeing him who is invisible," and we, like him, are to see by faith the salvation of the Lord even before it becomes manifest. All the time we are standing still, we are to be seeing the victory as already won.

A. 4c. 4c.

In Mr. Larson's article on page 483 of this issue, the need of developing the will is emphasized. To the practises he mentions as leading to the weakening of the will one more might be added, that is the habit of setting up some man or organization as authority, guide and dictator in religion. Just why men have so readily yielded their freedom, and so willingly surrendered to the domination of their fellow-men in matters religious, political, industrial, and social is a mystery when the innate love of freedom is in every breast.

The race progresses only according to individual development, and if in all these centuries past everyone had brought forth his own powers of judgment and will, instead of relying upon others to do his thinking



and form his conclusions, the race would be much farther along.

بو بو بو

A new book justifying vivisection is on the market. The book is written by a doctor and his argument. as reported by the book-reviewers, sounds a little strange and somewhat amusing to one who knows man to be a spiritual being. It recalls the words of the wise doctor, who, boasting of his knowledge, said:

"I cut up every dog I can
To learn what drugs to pour in man."

Aside from the question of mercy which enters largely into the demonstration of health, the truth suggested above about the real nature of man is ground sufficient for rejecting vivisection as a means and method of gaining the knowledge that leads to health.

عر عل عل

Time is the measure of events and has no reality such as has been given to it. The events are the main thing and should always be so recognized, else the measure of them assumes undue importance. Time, or rather, the wrong idea of time, has become a god. To worship it destroys dignity, calm, and self-possession and causes indigestion and nervous troubles.

Men have gone insane working with Daniel's "time, times and a half," and other prophecies such as the 24th of Matthew, trying to figure out the end of the world through a literal interpretation of Scripture, not discerning the spiritual. All this comes from believing in time as a reality. Eternity is not an endless number of years, and things that are spiritual and eternal cannot be measured by days and months and years.

The spirit of hurry can be overcome by quietly declaring: "I am not in bondage to any false ideas of time. I, with God, inhabit eternity and the Divine Order manifest throughout God's universe is manifest in my mind and in all of my affiairs."



Health Acknowledged

Acknowledgment of blessings opens the way for added blessings. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The following extracts taken from our letters confess the healing, prospering, renewing power of the indwelling Christ, brought into expression by the All-Powerful quickening Word of Truth.

PARALTA, IOWA.—About two weeks ago I telegraphed you to treat my little girl as she had diphtheria. She is as well as she ever was. I thank God for her recovery and your Society for your help.—M. B. L.

FAYETTEVILLE, ARK.—This is just a wee bit of a thank-offering for all that you have done for me. God is doing wondrous things for me physically. Every bit of constipation has disappeared. I have not worn glasses since January and every day he manifests himself in my physical body in such a wonderful way.—M. G. C.

Santa Rosa, Cal.—You treated me for a fibrous tumor about eight months ago and it is all gone, praise God.—A. A.

MARSHALL, N. D.—I have not used my glasses for three months and I am getting along nicely without them. I had used them for twenty-five years and thought I could do nothing without them. I believe I have found the Truth of Being for which I give thanks daily and hourly.—A. R.

New Haven, Conn.—By the time you received my telegram asking treatment for acute rheumatism the severe pain had all left me and I slept that night like a baby, and awoke in the morning perfectly free from pain and with more energy and life than I have had for many months, so fully cured that I had no sensation of soreness or discomfort when the pain, for one night and half a day had been so intense, and there has been no return. I regard this a wonderful demonstration of God's healing power through you. My heart is full of gratitude that I have been led into this great and glorious Light and Truth.—M. F. H.

Washington, D. C.—Am writing to tell you that the treatment you sent me for hemorrhage, has been entirely successful. Have had no return of it for the last ten days. To say I am thankful does not express my feeling of gratitude to Gosh, the Source—or to you, the means whereby I have been drawn into the right line of communication with the



Source of all Life. I really have no words to express myself for this seemed a great calamity. I cannot understand it and perhaps it is not necessary that I should, but I am amazed and astonished beyond expression at the result, though I firmly believed you could and would help me. My general health, appetite and strength are very much improved and naturally I am very much more cheerful and happy. I think I will keep up the affirmation as a daily prayer. Thank you again and again. God bless you, is my earnest prayer, and keep you always ever in his loving, tender care.—J. J.

Aztec, New Mexico.—For 25 years I had the belief of being a terrible invalid. We lived in Kansas and the doctors there treating me gave me up and recommended my husband to take me West and travel with a team. So we came to the mountains but all in vain. We still continued to dope with everything the doctors and different people recommended. Nothing seemed to give permanent relief but I gradually grew worse until I got hold of Unity. Through its instructions I have found perfect health and have been able to demonstrate health for many others, some very critical cases that the doctors had given up. I have had to work all alone as I am the only Scientist in this section. I have not worked alone for the Presence of the Holy Spirit has continually worked with me, has given me strength and power, has made me to realize the mighty healing force within me and to recognize my oneness with the Father and with all creation.—M. J. S.

TOPEKA, KANS.—About a month ago I wrote asking you to treat my sister who had lost her mind. Her husband wrote me today that she is better and will be home in a few days. We are so grateful for your help.—L. J.

Harrison, Mich.—I feel that I must tell you how much we have ben helped since writing to you for treatment. I have had to wear glasses for thirty years and almost lost the sight of the left eye for the thirty years. Now I can do without my glasses, only when doing extremely fine sewing, and I can see to tell objects with my left eye. My understanding of God's law has removed a corn, and I am having good results in curing a broken toe nail of 32 years standing. A week ago I cut nearly all the old nail off and I know a new one is growing on. We had some stock papers that have been kept from us for over two years and the other day we got



a letter stating that they would be sent to us, so we are surely coming into our own.—S. W. B.

Redlands, Cal.—As a result of your treatment and a continual presenting of my body to God, my nerves have been wonderfully strengthened, and I am so thankful to you.—C. M. B.

Springfield, Mass.—The growth for which I asked special treatment has grown smaller. My attitude toward life in general is much changed and I do not know what "nerves" are now.—C. B. C.

OMAHA, NEBR.—I am entirely healed of the trouble with teeth, and am still holding the thought, "Only the good is true." I am thanking God and Unity for freedom and do not need further treatment.—F. A. C.

FORT COLLINS, COL.—I wrote for treatment for harmony in me and my affairs, on the first of this month. The first change noticed was relief from constipation.—E. M. J.

KLAMATH FALLS, OREGON.—I wrote you some time in March for treatment for my husband in the asylum at Pueblo, Colo. It is with heartfelt thankfulness that I write to tell you that I have every evidence of wonderful improvement. He is able to come home.—I. D.

ROCHESTER, N. Y.—I have mentioned my housekeeper's interest in Unity. She has interested all her father's family of four. Recently she was summoned home because her mother was dangerously ill. The physician said she could not last much longer. They all brought Unity to bear on the case and in a very short time she was brighter and better than she has been for years, able to undertake a three hours' journey though she has been bedridden for years, and be interested in the details of removal of the family to a neighboring city.—S. W. S.

Albion, Cal.—A few weeks ago I sent my mother one of your little booklets, "Instructions to Patients." While she was reading it her arm was healed. Her address is Live Oak, Sutter Co., Cal.—J. H.

Walpole, Mass.—The troubles for which my husband asked help are much reduced, so as to be almost unfelt. A distinct sense of having a stronger hold on life, of increased harmony of relationship with God, has come to me, and the renewed certainty that L can do my work. All my life I have been reaching to lay hold of this principle, always working with a sense of insufficient strength for my needs. For



several years now Mr. L. and I have been engaged in a social education work and it seemed last year that I had been exhausted by it. I am very sure that my new sense of life all-abundant, of confidence in the ability to learn to equalize and so keep the strength I have learned to command periodically, you have helped me to gain, and can help me to keep.

—E. M. L.

TURLOCK, CAL.—My eyes have been in a terrible condition. I could neither see with or without glasses. A few days I had to stay in a darkened room with a wet cloth on my head. Every nerve cell in my brain it seems has been worked over causing great pain. I never for a moment gave up but kept repeating, "I can see with my, spiritual eyes, I am now seeing." Then I got to telling the little nerves to keep on doing their work of renewing the old deadened nerves. That same bright light, that I enquired the meaning of, of your Society, surrounded me and I caught the Word, "I am the Light of the World." I sat down in the midst of it and read the first chapter of St. John. I am writing this with a much younger pair of glasses and do not wear any except for reading or writing or sewing, but I want to lay these glasses away and with my renewed sight see only good in everything and be indeed a new creature in every sense of the word.—S. A. T.

STANFORD UNIVERSITY, CAL.—I am enclosing thank offering. Your help has been marked in the general atmosphere of the household. Our small boy is very well and his father has ceased to worry about him. He said one day, "That boy satisfies me for the first time since he was born," referring to his physical condition.—H. B. C.

HARRISON, MICH.—First you may discontinue treatments for my throat as it is entirely well and I am able to wear a collar with ease, a thing I have not done for years. If I were to tell all you have taught me in your writings it would make a book. Enough to say life is a blessing now where it was a burden before, it had so many disappointments. Now I take them as lessons and come closer to God.—C. S. C.

EAGLE POINT, ORE.—I should have written sooner as it has been more than thirty days since I asked you to treat me for eczema. It began to stop itching right away as soon as I wrote to you and it is now well.—L. B. C.

Ft. Smith, Ark.—I am growing stronger every day. Have not had a bad headache in three months, having suffered constantly for twenty-five years.—P. J. M.



CRIPPLE CREEK, Col.—You may discontinue treatments as I am entirely healed of stomach trouble. Even before your answer came I was free from pain through the healing Presence of Spirit. My husband and I are so grateful for the help that we have had from the light of Truth through Unity.—C. E. W.

PROVIDENCE, R. I.—A short time ago I wrote asking you to give Mrs. B. R. of Beloit, Wis., treatments. I have just had a communication from her in which she says, "How can I thank you for your great kindness to me in sending my name to Unity. I experienced relief in some mysterious way and got up out of bed. I am able to sit up now a good share of the day and am also able to walk around the room. I am much stronger.—A. O. H.

OIL CITY, PA.—I wrote to you two months ago asking treatment for constipation and neuralgia. You may discontinue treatment now as I am healed and I thank God and Unity. My health is better now than it has been for years. It was a happy day that I first heard of Unity and decided to write to you.—I. M.

MILL VALLEY, CAL.—Some time ago we asked your aid for our 9 year old daughter who had pneumonia, and now I wish to thank you for the treatments. She is better than she has ever been and grows more robust daily.—C. E. B.

NASHUA, N. H.—I think it is two months since I have written you but I am most happy to say that I have good to tell you. For some time I could not see much improvement and although I affirmed often and read and thought much, I could not seem to feel the uplift and the relief from sickness that so many spoke of. In your last letter to me you told me that I would win out if I kept it up, and to pay no attention to seeming failure. Now I rejoice to tell you that I am much improved in health and I am certainly feeling the Presence of God with me and I know he helps me every day. I am so much more at peace and happier. I am daily casting all my cares upon the Father and trusting all my affairs to his unfailing love and I do feel that "Infinite Love fills my mind and thrills my body with healing life." You have been such a help to me and I thank you and God daily for so many blessings.—J. O. B.

DULUTH, MINN.—In March my little ones were taken with scarlet fever. We did not call a doctor but kept it quiet. Mrs. K. came to treat and I denied and affirmed for them.



Each child was free from any sign of sickness in less than five days. A few months before I would have been nearly frightened out of my senses if the same sickness had come to us. I have a little child just past three years that I brought into our home one month ago today. The doctors pronounced her case rickets. The authorities in the home where I happened to see her were holding wrong thoughts for her. I have her perfectly regulated and she eats and sleeps beautifully.—G. W. B.

HIGHLAND PARK, ILL.—The greatly improved condition of my health and keener mental powers, I attribute directly to these treatments and the study of Unity. I send you my sincere thanks for all the good which I have experienced.—H. J. W.

STOCKTON, CAL.—With many sincere thanks permit me to say how much I appreciate your faithful work in helping myself and others, who are searching for higher understanding of Truth. Kindly discontinue the treatments as I am healed.—B. B. M.

BEEVILLE, TEXAS,—I am better and stronger than I have been for years. I was a general played-out-nothing when I first began studying Unity, and now I wish you could see me dig in the garden and work all day.—B. A. M.

CLAYTON, Mo.—I want to thank you for the help I have received through your treatment, for which I wrote you on April 12. I asked treatment for rheumatism and must say am helped wonderfully. You may discontinue treatment.—H. P. K.

LITTLE ROCK, ARK.—I joyfully report to you that my daughter is perfectly well.—L. H. W.

RICHMOND, VA.—You treated Mr. J. for his eyes and me for hay-fever, last November, and am happy to say I am well and Mr. J. has not had a spell with his eyes since then.—M. J.

ROSLINDALE, MASS.—You may discontinue my son's treatments as he is perfectly well and the conditions which you have treated him for have given way to perfect health.—J. S. R.

WASHINGTON, N. C.—I thank you very much for the good I received from your treatments. I am well.—N. E. R.

SPOKANE, WASH.—I have had an unusual experience I believe. I had thought of writing you for help for some days



before I was able to do so, but finally wrote the letter telling you of my condition and laid it on the table thinking, to-morrow I can get a money order and send it. I awoke the next morning and all the discharge from my throat was gone. I had been healed of it during the night, but I sent the letter just the same that afternoon. I have had no return of the throat trouble.—L. A. R.

KINGFIELD, MAINE.—I have been healed by the Great Physician and my son-in-law has also been healed and is able to do his farming. Oh, what a thankful family.—J. R. S.

COURTENAY, S. D.—I wrote you about the middle of March for treatment for bashfulness and lack of self-confidence. I am sure I never felt freer nor more at home in a crowd than in the past month, and how greatly I rejoice.—Z. F.

Sr. Louis, Mo.—You may discontinue treatments for my sister who is now in California and has written me that she is restored to perfect health. With gratitude to God, the source of all good.—T. J. K.

VIOLA, IOWA.—I wrote you for treatment for Dorothy for pneumonia. She is so far recovered now that you may discontinue treatments.—S. D. G.

THREE RIVERS, MICH.—My brother has entirely recovered from the stomach trouble and pains in his back and neck. I am very thankful to you for it. Please discontinue treatments for him.—M. E. S.

REDONDO BEACH, CAL.—About a week ago I wrote you asking your help for a baby and its father and mother. I saw the baby yesterday and the mother told me he had been so good and well. It is wonderful how quick the help comes.—A. L.

FT. WAYNE, IND.—The little grandson has been improving and gaining for the past month and is now able to assimilate his food. We are very happy that through God and Unity we can write this cheering news to you.—A. L. T.

SAN JOSE, CAL.—Some time ago I wrote to ask you to treat my wife, for three doctors said she had tuberculosis and could not recover. She is so much better now and can walk about the house and out to the near neighbors.—M. L. C.



God's Prospering Power Acknowledged

Corvalus, Oregon.—The Spirit seemed to guide me to you again, who so kindly helped me before, so I wrote you for your help and as I did so I gained confidence and knew all would be well. I wrote you after dinner and took my letter down town to see it mailed at once and as I dropped it in I said, "In the name of God go speedily upon your way," and asked his blessing to attend it as well as the love offering and you dear Unity Friends. How true the promise, "While you are yet calling, I will answer," as that same day a nephew who lives in the country, came and brought me the cash which I needed right then. It is needless to say that I silently said, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always."—K. K.

GRANDON, Mo.—And now I want to tell you that the Class Thought given last month was just what I needed and that it seems wonderful that after my letter to you in April that you should hold me in the realization of "Infinite Life and Abundance," which is coming into manifestation now. Praise God! To explain, certain things came up which seemed about to result in my husband losing his position, through no fault of his, however, but I kept thinking about the realization in which you were holding me this month and how the Class Thought was just what I needed under the circumstances and there was actually a feeling of elation instead of discouragement. The result is, instead of losing his position, he has a better one.—A. M. W.

Kentwood, La.—One month ago I asked for special treatment for health, harmony of mind and general prosperity in all my affairs. The result is most gratifying. My health is much improved. I have grown in strength and energy sufficiently to perform anything I wish to do. Without making a request for it I was paid money, not yet due, but was supposed by many to be lost to me. Other moneys were paid which had been refused me. Again all the wood ready to use for our cooking and heating purposes that we could possibly use for months to come was not only freely given us, but hauled also without any expense to us. Moreover, enough lumber for the building of a much needed house on our home ground is supplied in the same way. The business that seemed to be at a standstill is in a flourishing condition and is speedily gaining ground. The cares, griefs, fears and worries that once depressed me, one by one are passing away.-Mrs. L. L. B.



The Christ Freedom Acknowledged

SAN FRANCISCO, CAL.—Even before receiving your letter dated April 5, I began to improve. Since then all desire for stimulants has ceased. My nerves are better. Even my sight is stronger. I feel so grateful for this healing of mind and body.—S. M.

Vancouvers Island, B. C.—I am fast regaining health and strength and feel as fearless and vibrant as a bird. The desire for tobacco has vanished. The peace of God has surely settled on my mountain home. The birds even come into the house and feed around close by, seeming to know that I love them.—H. P.

ANN ARBOR, MICH.—I can never forget a people who have done so much for me and mine as you have done. It is about one year ago that I wrote to you asking for treatments and you responded quickly and helped me very much. I wrote to you about my son. He is away out on the coast but his brother writes me that he is a changed man, has no inclination to drink now and is as steady as a clock, and attends strictly to business. I feel very thankful to God and Unity for what has been done for us.—M. C.

WILMINGTON, N. C.—My husband is doing fine now, he does not drink any more. I feel that you have done him so much good.—M. S.

ALAMEDA, CAL.—My son has stopped drinking, for which I can not be thankful enough. God is good.—E. C.

IDAHO SPRINGS, COL.—Are you wondering if I have forgotten you? Well, I have been happy and so busy I could hardly find time to write. Mr. K. is just fine, never saw him any better. I do not think it will be necessary to treat him longer; he seems so well in every way. There are no words I could write that would express my thankful heart and what a peaceful mind I have.—Mrs. G. K.

(Mr. K. was treated for the liquor habit.)

Sioux City, Ia.—Mrs. P. requested me to write you that you have cured her husband of the drink habit.—K. Mc.

ELK, CAL.—I thought I would drop you a line to let you know of the help you have been to my husband. He has not drank any since you have been treating him.—J. H.

Sioux City, Iowa.—Dear Unity, may God bless all your efforts and undertakings for you have cured my husband of the drink habit and made a man of him.—J. P.



NOTES FROM THE FIELD

JENNIE H. CROFT.

A new Unity Branch Library has been opened in Grand Rapids, Mich., at 357 Lion St. Annette Bowser, Librarian in charge.

Already preparations are being made for the Third New Thought Convention to be held in Nevada, Mo., the week of August 22d next. Full particulars will be given later when the details are completed. Prof. Weltmer promises the "Best ever" in the way of speakers, etc.

Mrs. Margaret C. La Grange, the leader of the New Thought Church of Detroit, Mich., who has been on the Pacific Coast for several months, has now returned to her post. Mr. Charles Brodie Patterson of New York has been filling the pulpit of the Church in her absence.

Mrs. Hannah More Kohaus, the veteran teacher, author and lecturer on the Science of Being, is located in London, England, at 103 Marylebone Road, where she may be found every Wednesday. She also conducts Sunday services in Steinway Hall, Lower Seymour St., London W., at 11:30 A. M.

Mr. and Mrs. J. Herbert Smith, well known workers in the New Thought field in London, England, have arranged to come to America in July and will embark on a lecturing tour of a few months. They will visit the principal cities of this country, Kansas City being on the list. Unity household stands ready to give these good friends a most cordial welcome. Exact dates will be given later.

Dr. Julia Seaton Sears has received many calls to visit London in the last few years, and now she has decided to give a season's work there. She will sail in September, leaving her large work in New York City in charge of her helpers. The New Thought Free Reading Rooms will be open all summer at 110 West 34th St.

Miss Lois Fox, who has been associated with Dr. Julia Seaton Sears of the New Thought College in New York City,



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as soloist, but who has been in Kansas City during the winter, returns to New York early this month for her engagement with Dr. Sears at the Summer School at Oscawana-on-the-Hudson. Miss Fox has delighted the audiences at Unity Headquarters with her beautiful voice and closed her season in this city with a concert in one of the largest churches. Miss Fox is a thorough New Thought girl and sings her message of Truth into the hearts of her hearers. All Unity Society joins in best wishes for her success.

The New Thought Summer School opened for the season June 11th at Oscawana-on-Hudson, New York. This School is under the managment of Dr. Julia Seaton Sears. A most successful summer is anticipated.

BOOK REVIEWS

JENNIE H. CROFT.

A SEARCH AFTER ULTIMATE TRUTH. By Aaron Martin Crane. Published by Lothrop, Lee & Shepard Co., Boston, Mass. Cloth, \$1.50 net; \$1.60 postpaid.

Mr Crane won his way into the hearts of a multitude of people through his book, "Right and Wrong Thinking," and we know that this same multitude will welcome this later book, He is sound in his reasoning and most logical in his conclusions, yet so strong in his spiritual perceptions that the Truth finds in him a most able exponent. In "A Search After Ultimate Truth" our author begins with the beginning—God, and proves that there is no other foundation for all that is real. Then man and man's relation to his Source, and the right of every man to freedom, is presented clearly and understandingly. An interesting interpretation of the creation from the accounts in Genesis and John is also given. The book is one which no thinking person who is seeking after Truth can afford to do without.

DOMINION AND POWER. By Charles Brodie Patterson. Published by Funk & Wagnalls Co., New York. Cloth, price, \$1.20 net; postpaid, \$1.32.

This is a new edition of one of Mr. Patterson's most popular books. It has been thoroughly revised and contains five or six chapters dealing with Mental and Physical Health, Psychic Development, The Right Use of the Breath, Self-Control, etc.



The book has recently been translated into Dutch. Dominion and Power has had a large sale in this country and several editions in England.

FAITH AND HEALTH. By Rev. Charles Reynolds Brown. Published by T. Y. Crowell & Co., New York City. Cloth, price, \$1.00 net; \$1.10 postpaid.

A large number of so-called books has been brought out in the last few years, several clergymen being among the authors. Some are written in support of, and some in opposition to "Chrisitan Science," "New Thought," "The Emanuel Movement," and other movements along the line with which the public is more or less interested. The author of this book is the pastor of a prominent church in California who has put himself in line with progressive thought in the study of mental healing, although he believes that neither the Church nor the medical profession should encroach upon the particular field belonging to each separately. Despite the evident antipathy which Dr. Brown entertains toward Christian Science he recognizes the value of suggestion in the cure of disease, and very clearly states the efficacy of right thinking. While the reader may differ from the author on some points, he cannot fail to perceive the earnest purpose to turn the attention to the power for good contained in the practice of right thinking.

SIMPLIFIED LESSONS IN LIFE AND HEALTH. By Professor LeRoy Moore. Published by the author, Chicago, Ill., and for sale by Metaphysical Book Concerns and Truth Centers everywhere. Neatly bound in cloth, gilt-edged, convenient size to slip in the pocket. Price, postpaid, \$1.00.

The writer of this book also wrote "Morning Lessons for Spiritual Unfoldment," a book which found favor with large numbers of people. This latest offering from his pen comprises twelve lessons, each with strong statements of Truth attached for healing. The book is full of the most absolute faith in the One Life to create, to heal and to bless, and it teaches that this power is all within the grasp of the individual, for it is within the man as his inheritance from the Source from which he came, and it is the same creative energy which brought all that is into being. Simplified Lessons cannot fail to stimulate the reader to new expressions of life and health in body and mind.

THOUGHTS FOR MEDITATION. By Louie Stacey. Published by S. Clarke, Manchester, England. Cloth, price, \$1.00; postpaid, \$1.10.



A series of meditations in the form of question and answer which is an admirable way to hold the attention of the reader while the Truth is being taught. Judge T. Troward writes a fine introduction in which he states that the author recognizes the fact that all power is from above and must be received through personal communion with the Divine Spirit, the source of our being. In simple, direct teaching this book is a clear guide to the understanding of Truth's precepts, and will prove helpful to the student.

GLIMPSES ON THE PATH. By Mary A. Wilcox. Published by the author, San Diego, Cal. Paper, price, postpaid, 35 cents.

This little book of verse contains short poems on various subjects, many of them being along New Thought teachings, and all of them breathing a brightness and freshness of spirit.

BIBLE YEAR-BOOK OF NEW THOUGHT. Compiled by Mary P. Haydon. Published by the Library Shelf, Chicago, Ill. Cloth, price \$1.00.

An arrangement of affirmations for every day in the year, having as subjects statements or verses from the Bible. We recommend this book for its helpfulness and the strength it gives those who faithfully practice its teachings.

THE SCIENCE OF GETTING RICH. By Wallace D. Wattles. Published by Elizabeth Towne, Holyoke, Mass. Cloth, price \$1.00.

In the preface the author states that this is "A practical manual, not a treatise upon theories. It is intended for men and women whose most pressing need is for money and who have not as yet found the time nor the opportunity to go deeply into the study of metaphysics." The book is designed to teach the Certain Way of Success, and it certainly fulfills its promise. We count it one of the best books upon the subject that we know.

"Cling to faith beyond the forms of faith!

She reels not in the storm of warring words,

She sees the Best that glimmers through the Worst,

She feels the sun is hid but for a night,

She spies the summer through the winter bud,"





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Unity publications are on sale by or may be ordered at the following places among others;

New York: Brentano's, Fifth Ave. and 27th St., New York City; Roger Bros.. 429 Sixth Ave., New York City.

Boston: The Metaphysical Club 30 Huntington Ave.

Hartford, Conn.: E. M. Sill. 89 Trumble St.

Washington, D. C.: Woodward & Lothrop. 10th, 11th and F. N. W.

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 St. Paul, Minn.: W. L. Beekman, 55 East 4th St.
 Chicago: Purdy Publishing Co.. LeMoyne Block. 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.
 St. Louis: H. H. Schroeder, 3557 Crittenden St.
 Denver: Colorado College of Divine Science, 730 Seventeenth Ave.
 Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Building; Whalan's News Agency, 233 S. Spring St.
 San Jese: Home of Truth, 144 North Fifth St.
 San Feanging: The Occult Book Co., 144 Polk St., near Sutter.

San Francisco: The Occult Book Co., 1141 Polk St., near Sutter. London, England: Power Book Co., 29 Ludgate Hill, London, E. C. Higher Thought Center, to Cheniston Gardens W.



"Your magazine has made the Bible a new book to me. I must say I never understood the Scriptures before."

Benjamin Fay Mills will hold a Summer School at Saugatuck, Mich., July 31 to Aug. 26. For detailed information write to Mr. Mills as above.

The power of thought as the foundation of the act is receiving much attention these days. The New Music Review, of New York, is publishing a series of articles entitled "How to Think Music," by Harriet Ayer Seymour. The subject is presented in an unusually clear way and the reader is tempted to become a student of music, the art is made so apparently easy, when the rules of first thinking it out are followed. A book on the subject will be ready for delivery about Sept. 1st, which all metaphysicians should welcome. We have known Mrs. Seymour for years and she understands what she is writing about, both as musician and metaphysician.

THE SILENT SEVENTY

"The Lord appointed seventy others and sent them into every city and place and he said unto them, The harvest is plenteous, but the laborers are few. Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

The above extract from Luke 10, constitutes all that is known of the Seventy that Jesus commissioned to do his work. Not a single name is given, and no specific incident of their mission is mentioned, yet they exercised the power of the Spirit, because the record is that they returned with joy, saying, "Lord, even the devils are subject unto us in thy name." We have named them "The Silent Seventy," and we want just such a band of workers to help teach the people the healthgiving gospel of Jesus Christ in this age. This is to be a labor of love, in which the purse and the glory of men will play small part. Whatever your occupation you can spare a little time each day helping your fellowmen into the light that has helped you. If you are willing to become one of the "Silent Seventy" please drop us a line and we will do all in our power to aid you in scattering the seed by supplying literature.—Unity Tract Society.



HAVE YOU PASSED IT ALONG?

The importance of helping people by giving them something to read was commented upon in the May Unity, and we offered to supply copies of the magazine to all who would pass them along. Quite a little army of workers have enlisted and more are awakening to this way of preaching the gospel. Annie Rix Militz, writing from Vancouver, B. C., where she is teaching, says:

Your magazine grows finer and richer with every issue. I am going to make it a point to get subscribers for it. On all sides I hear blessings breathed upon it and especially from those who live in the wilds of this grand country of the Northwest far from the cities. Their wonderful cities are full of Truth-lovers who aid each other, but back in the country where they meet with no teachers or healers, Unity is the God-send of their lives.—Annie Rix Militz.

THE UNITY SOCIETY CORRESPOND-**ENCE SCHOOL**

If you want to be a teacher and healer, or if you want a thorough understanding, here is your opportunity. We can give you lessons in your own home. one thousand students are now taking these lessons. The few following extracts from the letters received from them will give you an idea of the ease and joy of this study:

TOPEKA, KANS.—Seemingly I had a pain in my left side for about a week. I was in bed when Lesson Five came and was handed to me. I read it just once, when lo, the pain vanished never to return. Surely this lesson has a message with healing in its wings for all who will read it understandingly. With many others I join the chorus, "God Bless Unity."—L. H.

RAWLINS, WYOMING.—I enclose herewith lesson four rewritten by me. Having only odd moments to devote to this, from NEW YORK PURI IC 562 UNITY

it takes me a long time to complete a lesson, though I never spent odd moments more profitably. Your plan for the study of these lessons is unusually comprehensive and cannot fail to make your students "experts in Divine Science."—B. S. F.

BROOKLYN, N. Y.—Inclosed I return Lesson Ten and await the answers thereto. You make the lessons so very plain to understand that it is a great pleasure to study them, and no work at all.—E. E. H.

NEW YORK CITY—I am beginning to realize what is meant by "getting back of the idea," and "I and my Father are one." You make it all very plain. Inclosed please find offering which gives the sender great pleasure. I thank God that these lessons of Truth and Power may be had for offerings of free will.—O. F. L.

HARRISON, MICH.—I am so glad you have made it possible by the Correspondence School to place the lessons in so many homes and I wish that every reader of UNITY Magazine could and would avail themselves of the opportunity you have placed within their reach to study and take the course. It has helped me so much and has made so many things clear in one lesson. What will it not do when I have completed the course?—S. W. B.

Folsom, Cal.—I derive much pleasure from the Correspondence Lessons, also much benefit. I begin to see many things that I was in the dark about before, and each succeeding lesson seems easier to understand. I am indeed grateful in that I am being led out of the confusion of sense consciousness into the Order of Harmony and of spiritual consciousness.—L. C. V. A.

COLLEGE Springs, Iowa.—I am returning Lesson Three. I am very much pleased with the lessons and am hoping great things as the result of this teaching of Truth. I dare to think that possibly the Perfect Man may be made manifest in the near future. My soul exults in the thought.—E. M.

ROSLINDALE, MASS.—Enclosed with the Seventh Lesson is an offering. I am finding the lessons very clear and I am understanding some truths which all people must eventually know.—J. S. R.

IMPERIAL, NEBR.—I love to study my lessons and am glad I am getting so much understanding from them. They are doing me a wonderful lot of good. I am trying hard to make them practical to me, and not merely an intellectual understanding.—E. W.

UNITY 563

DANBURY, CONN.—Am returning Lesson One and am ready for the questions. I am hoping many things from this course. Have already received new light which I have faith to believe will shine more and more unto the perfect day.—E. A. C.

West Plains, Mo.—I find great joy in studying the lesson. This Lesson has been the direct cause of my taking up a new vocation.—G. S.

PITTSBURG, PA.—I am returning Lesson Seven of your course. I am praising God all the time that I was led to take up this course of study which has opened up a new line of thought. This seventh lesson has given me something to think and digest which I never thought of before, and I trust it will lead me to accomplish more than I have been able to do before.—C. G. H.

Bristol, N. H.—I cannot express my great appreciation of this lesson. I am learning to live, learning I trust, to give expression to the Christ within.—L. H.

WILLIMANTIC, CONN.—I send the answers on Lesson Two. It is a lesson which I needed very much. I thank you for your letter. That and the lesson has helped me to understand some things which before were not clear in my mind.—A. L. B.

KANSAS CITY, Mo.—I feel an uplift since writing this lesson, and am eager for Lesson Two.—M. B.

Manchester, N. H.—The lessons grew more and more interesting. The knowledge I have gained from your literature has given a new impetus to life. Old things have passed away and all things have become new.—S. P. S. B.

BLACKSTONE, MASS.—I am now ready for the questions on Lesson Two. These lessons are doing me a great deal of good in every way.—P. E. C.

BATTLE CREEK, MICH.—Enclosed you will find answers to the questions on the second lesson, also a small love-offering which I wish were larger. I am learning much from these lessons and seeing things from a new view point.—S. S.

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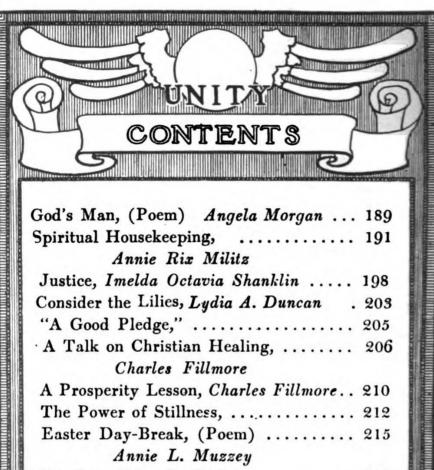


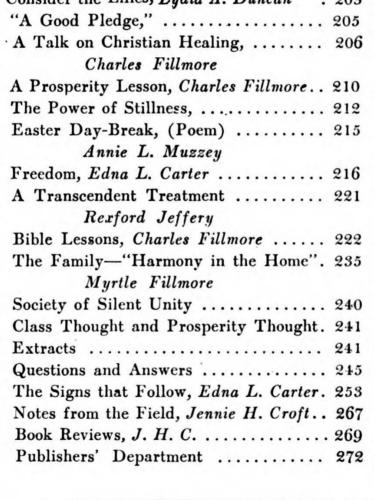
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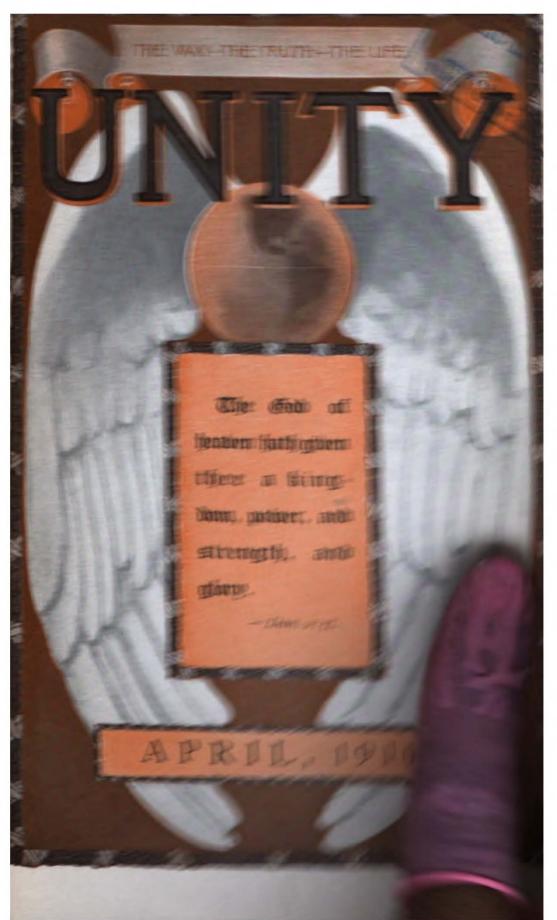
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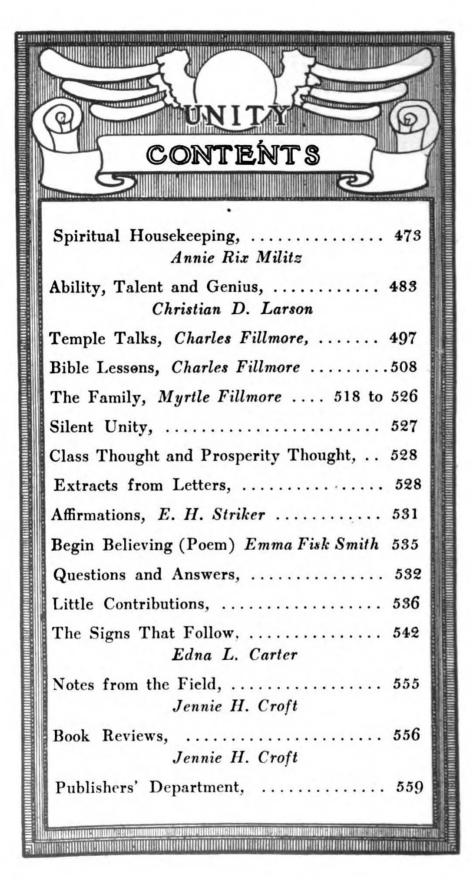
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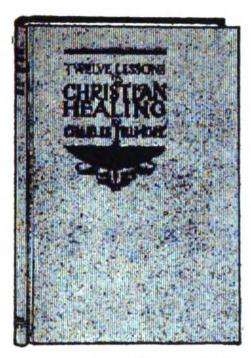




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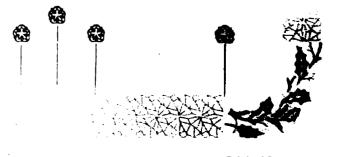


For flowers that bloom about our feet;

For tender grass, so fresh, so sweet:
For song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee.

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank Thee.

-EMERSON

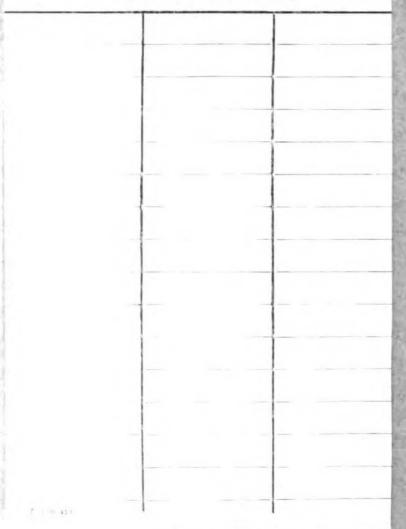






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